

A MAGAZINE FOR LOVERS OF GOOD READING

# THE *Liguorian*

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## *Amongst Ourselves*

Your attention is called to some of the figures in the article entitled "What Americans Read" in this issue. Possibly, you yourself are listed among the number of those who subscribe to, buy on newsstands, borrow, or at least read, some of the publications whose popularity should make us Americans ashamed to boast about our literacy. At any rate, see what you can do about lessening the popularity of the cheap reading matter in your own circle or at least in your own home. And check on how many of the Catholic magazines highly rated at the end of the article you are personally acquainted with.

F. A. Ryan was inspired by resentment over the fact that everybody of late has been

singing about the Santa Fe Railroad, to dash off his "Song for the Unsung" in this issue. It weaves into rhythm no less than forty-two railroad systems (count 'em), exclusive, of course, of the Atchison, Topeka, etc. The author offers to split half and half with anybody who will put the words into a smash hit song.

"Happy Easter!" say all the editors and managers of *THE LIGUORIAN* to all its readers and helpers. However, they hold the wish in mid air until the end of Lent is reached, hoping in the meantime that everybody will heed Pointed Paragraph No. 1 and do a good job of preparing for a happy Easter.

### *The Liguorian*

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a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion,  
and to All That Brings Happiness to Human Beings

## Mistakes of Labor

A follow-up of the article entitled "Mistakes of Capital" in last month's issue.  
Neither article gives a full picture alone.

D. F. Miller

IT WOULD be wrong for anyone to assume that the responsibility for all the injustices and iniquities of the economic order is to be laid at the door of ownership and management of business. It may be readily admitted that for a long period since the industrialization of economic society, capital had everything its own way, and followed principles which necessarily led to injustices toward the working classes. Pope Pius XI put this very bluntly when he said:

"Capital was long able to appropriate to itself excessive advantages; it claimed all the products and profits and left to the laborer the barest minimum to repair his strength and to ensure the continuation of his class. For by an inexorable economic law, it was held, all accumulation of riches must fall to the share of the wealthy, while the workingman must remain perpetually in indigence or reduced to the minimum needed for existence. It is true that the actual state of things was not always and everywhere as deplorable as the Liberalistic tenets of the so-called Manchester School might lead us to conclude; but it cannot be denied that a steady drift of economic

and social tendencies was in this direction."

While it must be said, therefore, that history has given an unfair advantage to capital, which in many cases has been protected by the very power that the "accumulation of riches" in the hands of a few begets, it is still not true that labor can do no wrong or that it has done no wrong in the process of trying to restore a more proper balance between itself and capital. Indeed, as its power increases, labor must be constantly on guard against falling into the error that "two wrongs make a right," or that, since capital exploited an unjust advantage in the past, labor may use any means to make up for that exploitation. Most of the mistakes of labor stem from such false principles. In detail, the principal ones are the following:

1. *That if capital refuses to grant the just demand of labor for a living wage, then laboring men may or should turn to Communism to attain their end.*

*Comment:* This has been the false argument followed by most of America's workingmen who have joined the

ranks of the Stalinists or Communists. The latter have seen to it that the argument looked plausible and sound. But it is anti-American, anti-Christian, and contrary to the very aim that laboring men set before themselves. It is anti-American because its goal is the supplanting of democracy, which rests on private ownership, with a vicious totalitarianism and the dispossession of all owners of property, without which no man is free. It is anti-Christian because it means giving support to movements that deny the existence of God and scoff at the divinity of Christ. It is contrary to the good of the workingman himself because it would only remove him from one form of injustice and place him under another, more unprincipled than the one escaped. It is not true that only Communism can gain redress of wrongs for workingmen; the progress toward living wages under democratic methods during the past twenty years is proof of that.

2. *That it does not matter what kind of leaders obtain control of the labor movement, just so they get results for the workingman.*

One often hears this statement made by workers who realize that their leaders are guilty of evil and corrupt practices and methods. But they are deceiving themselves. No matter what capital has done, every evil committed by labor will come back on its own head. This does not mean that just because a labor leader is *accused* of evil, the rank and file of workers should rebel against him. Many accusations against labor leaders are made today that are not founded on truth. But where there is solid evidence of racketeering, injustice, fraud and violence, decent laboring men should register their remon-

strance and speak up in meetings and in elections against any evil practice. To be effective, this may require united effort and extra study and time on the part of good workingmen; but no price is too great to pay for ridding the labor movement of those who are harming the cause by their unprincipled conduct.

3. *That laboring men, though themselves anti-Communist in principle, may co-operate with Communists to attain their ends.*

It is not always easy for laboring men (or for anyone, for that matter) to be certain of the fact that a workers' organization is Communistic in principle or in fact. Deception in this very regard is one of the chief aims of the Communists. Moreover there are organizations that are but partially Communistic, and it is extremely difficult for anyone to know how influential is the Communistic element in them. Therefore it is wrong for someone who has a suspicion that a certain organization is Communistic, to blame all workingmen who accept any support from such an organization. However, workers must be firmly convinced of this principle: that it is both wrong and foolhardy for them to co-operate with any genuine Communistic group or with any of the aims that have the Communistic stamp. The Communists want such co-operation with decent Americans, but only in order that ultimately they may put across their own evil program. The worker who sits down with the Communists is holding out his hands to be tied.

4. *That the issues between the various major unions (principally the A. F. of L. and the C.I.O.) are so vitally opposed that there is no reason for trying to bring them together, so*



*that jurisdictional disputes can be reduced to a minimum.*

When all has been said, it must be admitted that the principal causes of division in the ranks of labor are personal and selfish. Only such reasons explain the willingness of the divided elements to forego the immense advantages to the cause that would come from unity. If the rank and file of union members, who perceive how much more unity could do for them, would campaign for that unity, talk it up in meetings, make their will known to their leaders, etc., much of both the scandal and the trouble arising from competing jurisdictions would disappear.

5. *That the common good may be made to suffer for the good of the workingman, e.g., by the establishment of narrow and petty rules for union members that cause obstruction, delay, exaggerated costs, etc., to consumers or to employers of labor.*

The union cause has been seriously harmed by the laying down of petty rules for workers in the various trades that invariably result in delays in completing jobs, useless multiplication of effort, sometimes even quarrels over which union has a right to do a certain kind of work. Much popular disgust with unions may be traced to stories of how members of six different unions had to be hired for a job that three good men could have completed in a single day. Anyone who has sympathy for the cause of labor can understand that there must be rules and a certain amount of regulation of jobs. But it is possible to have that and yet to admit of some flexibility for the sake of the public that hires labor and efficiency at getting jobs done.

6. *That unions should protect mem-*

*bers even though they waste time, shirk the work for which they were hired, or in other ways cheat or insult their employers.*

The laboring man needs protection from his union against arbitrary and prejudiced tactics of which employers may be guilty. Moreover the accusation is often made by employers that shirking workers are protected by their unions when it is without foundation. Yet it is also true that union power has at times been used to force an employer to keep an incompetent and rebellious employee on his pay roll. Again this does great harm to labor's cause. Stories of such misuse of power spread rapidly and far, and make enemies to the labor movement wherever they go. The purpose of the unions is to prevent injustice, not to promote it.

7. *That no consideration need be given to the problems of ownership and management when it comes to demanding a raise in wages.*

It is a Communist tactic to try to make the workers believe that there is no limit to what they may demand, and that it is solely bad will and persecution that makes capital refuse the demand. The Communist hopes that this will lead to a hatred of capital and the will to overthrow it. The sensible, truly American type of workingman realizes that capital has its problems too; that what one industry can do for labor has to be measured in great part by what other industries do; that labor can ruin itself as well as capital by making unreasonable and untimely demands. Even when there is reason to believe that capital is unjustly opposing a demand of the workers, the latter will be patient, trying to perfect their union, to elect good leaders, to win public support,

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etc., as means which they know will ultimately bring them justice.

8. *That it is permissible to hate, and therefore try to harm, either capitalists who oppose labor, or laboring men who refuse to support a union.*

By "trying to harm" we here mean the use of force or violence of any kind. Whether it be directed against the plants or possessions of a rich man, or against the person of an anti-union poor man, violence and force are always wrong, and in the long run they always defeat their own purpose. Whatever temporary benefit may seem to be gained by violence could better and permanently be attained by democratic methods; what is lost by a splurge of violence will require

years of democratic effort to regain.

9. *That it is not important for all workmen to take an active, intelligent part in their union activities; that the work of the union may be left to a few.*

This is the word that has to be repeated over and over. If Americans want to make and keep their unions truly American, it is they who must take the interest and do the job. It is the unions that are run entirely by a few bosses and a handful of attendants at meetings that are usually taken over by Communists or bad men. The average workingman has power, when united with his fellows, to prevent that sort of thing. The labor movement is in his hands.

## *Price on Kings*

King George I was once making a journey in Holland and stopped to change horses in a small village. Having some time to spare, he went to an inn and ordered two boiled eggs, for which the innkeeper charged him two hundred florins.

"That is an extraordinary amount for a couple of eggs," said the king. "Eggs must be very scarce in this vicinity."

"Not at all," said the landlord. "Eggs are plentiful. It is kings that are scarce in these parts."

The king laughed and paid the bill good-naturedly.

## *Looking Foolish*

An Irish farmer went into a shop to buy a scythe. After serving him, the shopman asked him if he would buy a bicycle.

"What is that?" asked the farmer.

"It's a machine to ride about the town on," said the shopkeeper.

"And what might the price of it be?" asked the Irishman.

"Fifteen pounds," was the answer.

"I'd rather see fifteen pounds in a cow," said the Irishman.

"But," persisted the dealer, "what a fool you'd look riding around the town on a cow."

"Sure now," replied the Irishman, "not half such a fool as I'd look trying to milk a bicycle."

# Preventing Profanity

A trick that might be tried out to advantage on any of those unpleasant characters who cannot talk without dishonoring God.

*E. F. Miller*

THERE is a danger in trying to change the evil habits of casual acquaintances or even of friends by preaching to them in private conversation or by correcting them publicly every time they do or say something that is wrong. The reputation of reformer is one that gives all self-sponsored correction a name that is unsavory. Reformers, Puritans, and prohibitionists are all bound up in the same box in the minds of unthinking people.

Sometimes, of course, a public reprimand is necessary and even obligatory, particularly if silence is interpreted as agreement or condonement of real evil. But this does not occur too frequently.

Generally a much better effect is produced by an indirect approach. Instead of crying out in a fever of righteousness, "Cut that out! It's wrong. You'll burn like a faggot if you continue conducting yourself in so sinful a fashion. You're scandalizing those around you by your actions!" it might be good to follow the plan of a certain man who had no formal education, but who in many ways was wiser than those who never made an error in grammar but who make a lot of mistakes in prudence and common sense.

This man was a soldier, and a big one at that. He had shoulders like a barrel and arms as hard and rough as rocks. One time in 1943 he was confined in a military hospital for a few weeks. In the bed next to him in the ward was a pasty-faced youth who was so young that he thought he was old.

The result was that he spoke with an obscenity that would have shamed the old devil himself. Naturally enough, he thought that he was proving to one and all how tough he was, and how steeped in the wisdom of the world. His posing, his refusal to act his age, amused the other soldiers with whom he came in contact; perhaps his obscenity amused some too. But it did not amuse the big man who occupied the bed next to him.

One morning the pasty-faced fledgling was sitting on the side of his bed, preparatory to putting on his bathrobe and washing before breakfast. He was ambulatory, and thus had permission to move about. Before he had his eyes completely open on this particular morning, he permitted to fall from his lips such a rain of foul language that the very air about him was polluted. The big soldier was not supposed to get out of bed; but apparently a steaming resentment had been coming to a head in his mind. With one leap he was out on the floor in his bare feet. With one huge gesture he had his massive hands around his neighbor's neck. With one great surge of strength he lifted the youth off the floor and drew him to himself until his face was not three inches removed from his own nose. Then in a fierce whisper which was heard all over the ward, he said, "Listen, chum, that's about all I can take." He shook the boy vigorously whose tongue by now was slightly protruding from his mouth. "If I hear one more word like the ones you just spit out," he contin-

ued, "I'll twist your head off like a crow's and throw it down the drain. Understand?" He gave one more shake and then allowed the frightened soldier to fall gasping on the bed.

Of course, there was no more obscenity in the ward until the coast was clear of apes and murderers. But during the day when the big man thought over what he had done, he was not satisfied with his method at all. Mere strength never accomplishes anything, he reasoned. So he made a resolution that he would not force morality down people's throats henceforth by the fierceness of his fists. He soon had an opportunity of trying out another method.

The men with whom he associated in camp were forever profaning God's name. They could not utter a simple declarative sentence without interspersing the words with the holy name. Our friend knew all these men well because he had to live with them, due to circumstances over which he had no control, the year, being as it was, 1943, and he being in sound health and just the right age. He also knew the names of their wives and girl friends. Many a time he had admired and made the appropriate noises over pictures of the same. It was from this knowledge that he evolved his new plan.

Everytime one of the men let fall an expletive in which God and damn were the component parts, he came back with an expletive of his own (not right away, but shortly afterward, under the fiction that he had struck his finger with a hammer, or stubbed his toe or cut his face while shaving), the component parts of which were the first and the last names of the sweetheart of the man who just before had been guilty of

profanity. Thus he would say: "By Joan Hilkins, but it's cold today!" Or, "Susan Oranovitch! I wish those brass hats in Washington would get on the beam and get this redeployment going!" (That was when the war had come to an end and the men were waiting to go home.)

At first the soldiers looked at him oddly as though he had lost a bolt; but they said nothing. However, when he kept it up, using beloved names in a most incongruous and mad manner on every available occasion, they called him to task. One man who was the worst offender was particularly incensed. His girl's name was Marion Fitzpatrick and his mother's, Mrs. Gladys Smythe. The conversation went something like this.

"Hey, you —," said the angry soldier, "if you don't keep your — mouth shut, I'll shut it for you. —! What the — is the idea? I don't let any — fool get fresh with my girl's name. Get me? — it! I've a good mind to poke you one right in the — kisser."

To which the man so addressed made answer.

"And let me tell you something, you, Marion Fitzpatrick pinhead. I don't take backtalk from anybody, especially from apple polishers like you. Son of Mrs. Gladys Smythe! I will talk as I Marion please. And no Fitzpatrick Smythe will stop me. Now, pal, if you want to do something about it, go ahead."

By this time a crowd had gathered as always a crowd gathers in the army when there's a suspicion of a fight. Then one of the other men spoke up.

"Listen, Mac," he said. "A joke's a joke. O.K. But what kind of a game are you playing? Give it to us on the line and we'll take it. Come clean."

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"All right," came the answer. "Here it is. You guys have been cussing and swearing around here like a lot of sailors. I'm not a sissy and that you'll all admit." He glared at the crowd and waited for somebody to deny his statement. No one made a peep. Then he continued. "You talk about God as though He were a second Looie. But I like God, see? He's a friend of mine. I'm sort of depending on Him to come across when things get hot at home, just as He came across when things got hot in combat. So I don't like the way you talk, see? But I know you'd bust out laughing if I told you so, and you'd come back at me by calling me the chaplain. Yah, a big joke you'd make out of it, and me too. So I'm wise, see? I just follow your own system. Your girl is close to you. So I use her name whenever I want to. God is close to me. You use His name whenever you want to. So we're even, see? Where's the kick?"

Another moment of silence ensued.

Nobody laughed. Maybe the soldier was too big; and nobody wanted to chance a laugh. Maybe it was what he said. Pretty soon one of the men spoke up.

"Mac's got something," he said. "Never looked at it that way."

"Ya wohl, Mac," said the first soldier, the one to whom the speech had been given. "I guess you're right. You lay off my dame and I'll lay off your God. Is it a deal?"

"Right," said the big soldier. "Only this. I don't lay claim to this God all by myself. He's not mine alone the way your girl is yours. If I started dating your babe when we get home, you'd knock me down. And right, too. But you can date my God as much as you want. And I won't knock you down. See?"

"O.K. O.K. But don't go pious on us. Let's stick to the deal we made. We'll let it go at that."

"Right," said the big soldier. The meeting broke up.

## ***Prosperity***

The story is told that during a winter visit to Florida, Andrew Carnegie attended a service in a little Negro church. When the contribution plate came around, Mr. Carnegie dropped a five dollar bill upon it. After the contents of the plate had been counted, the clergyman arose and announced:

"Brethren and sistern, the collection this evening seems to figure up six dollars and forty-four cents; and if the five dollar bill contributed by the gentleman from the north is genuine, the repairs on the sanctuary will begin immediately."

## ***Newspaper Code***

To Mr. John Swinton, who spent many years working for the *New York Sun*, the famous editor of that paper, Mr. Charles Dana, laid down the following rule:

"You've got to square this paper with God Almighty and the judgment day every day you live; and that's the only way to edit a paper."

## Song for the Unsung

O the Atchison, Topeka, and the Sante Fe  
Has been publicized and feted in a well-known lay;  
But it's not the only railroad that deserves a song  
That will advertise its merits to the riding throng.  
The Chicago and Milwaukee and St. Paul and P.  
Is as musical and lilting as a song can be;  
There's the Monon (O the Monon!) and the B. and O.  
That is not to be confused with a bathroom glow.  
If you want to really sing try the C. B. and Q.,  
It's as full of gentle liquids as a drugstore new;  
Or the Louisville and Nashville or the Lackawanna,  
Or the basso-booming Buffalo and Susquehanna.  
O we'll have a little lyric for the Pere Marquette,  
For the Alton and the Soo Line and the Naragansett;  
For the Katy (K-K-Katy) and the Lehigh Valley  
That will rumble in a chorus down the Tin Pan Alley.  
There's the making of a ballad in the Roads Pacific  
Of the widely open spaces and the names prolific;  
In the Northern, Southern, Western and the Texas P.,  
The Canadian and Union and Missouri, wheel  
Let the engines chug to music on the Centrals many  
With their hosts of happy riders but of songs not any;  
On the Illinois and Michigan and New York Lines  
And the Centrals of Virginia and of Georgia's pines.  
Let the gatemen in Chicago with a song let fly  
To Chicago and Rock Island and the C. E. and I.,  
To Chicago and the westerns, both the North and Great,  
To the Omaha and Erie and the Nickel Plate.  
Let the little Blue Ridge Railway like its mountains sing;  
Let the Wabash whisper carols like its stream in spring;  
Let the Pennsylvania System learn a crooning ode  
And the youngsters chant a ditty to the Grand Trunk Road.  
From the Kansas City Southern to the great Big Four;  
From the Delaware and Hudson to the short North Shore;  
From the Denver Rio Grande unto the Boston Maine —  
There's a song for every traveler that rides a train.  
O the Atchison, Topeka, and the Santa Fe  
Has been getting all the singing on the right of way;  
But a hundred other railroads soon will roll along  
To the sound of merry music and a burst of song.

— F. A. Ryan

# What Americans Read

A revealing article — with startling figures to show how Americans misuse their literacy.

J. C. Grabowski

LEISURE-TIME reading has become the nation's number-one recreation. In fact, Americans are undoubtedly the world's most avid readers. In 1941, subscriptions to Reader's Digest numbered over four million. Today, that figure is almost trebled. Book publishers ran out of titles in 1943, and complained that they could not keep pace with the growing appetites. And today, one group of publications alone has attained the sensational figure of 25 million paid subscribers.

From junior up the age ladder to big brother and sis, and from mom and pop to grandparents, all read. Even the illiterate can indulge in this national pastime simply by turning the pages of comics and picture magazines. Reading has become a second nature to Americans, almost like eating and taking care of their health.

What is it that America reads? Several studies to answer that question have revealed some interesting, if not amazing information. The majority of the public, according to the National Opinion Research Center, University of Denver, prefer magazines and newspapers to books. And according to other sources, eighty percent of the library borrowers who do prefer books, read those written within the last fifteen years. In other words, the American reading habit is in a groove of current literature, and this can be divided into three classes, The Pulps and Cheaper Magazines, Books on Best-seller Lists, and the so-called Better Magazines. The

character of these three groups and the number of people that read them are amazing.

The Pulps and Cheaper Magazines, which comprise the first class, are not noted for any literary merit. They do however occupy a prominent spot on the reading bill-of-fare of America and are important because of the questionable effect they have on the many millions who consume them.

Mr. James D. Woolf, a gentleman in the advertising business, made a study on *What America Reads*, which recently appeared in *Common Sense Magazine*. Mr. Woolf mentions five types of publications that can be placed in this first class. The facts revealed by his survey are certainly significant.

The first type of magazines are the *Pulps*. Pulps are the cheap publications so named because they are printed on poor quality pulp-newsprint. They carry racy, exciting stories, and clutter up the magazine racks of drug stores, tobacco counters, and news stands across the land. They have a paid circulation of 9,263,000 magazines per month, and these copies are passed from hand to hand so that an estimated twenty or more million readers are "horrorized," amused, excited, and thrilled by the same material.

*True Confessions* compose the second type. These magazines reveal the sad plights and mistakes of wayward girls and unfaithful wives. The authors sacrifice their pride and tell all, just so that others may avoid the same



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pitfalls. As can be suspected, women make up the majority of the readers. Over seven million subscribers buy this slush, and an estimated twenty million find therein the thrills of illicit love in a vicarious way. They experience sin and salvation. (And they commit adultery in their hearts.)

The *Detectives* follow closely upon the popularity of the *Confessions* group. These mystery magazines also portray murder, sex crimes, and moronity. The twelve most popular ones carry over three million paid subscribers monthly and reach an estimated ten million readers.

The fourth type are the *Fan* magazines. These are the publications that dish up inside information on the private loves, lives, and wives of Hollywood. Twenty of these magazines picked at random, have almost eleven million subscribers. And an estimated thirty million are infected by the glamorized loose living of crooners, actresses, and band leaders.

But the fifth group is by far the most popular of the "five star" trash. It is composed of colored cartoon drawings and ironically called *Comic-Books*. Some are genuinely funny. Most of them are anything but humorous. In fact some of the adventure strips are an insult to human dignity and intelligence. This class of reading matter, by the way, does not include the Sunday and daily newspaper funnies, as far as the following statistics are concerned. Paid subscriptions amount to the phenomenal total of *twenty-five million* each month. These "funnies" portray in graphic detail methods of crime, cruelty, and various states of undress. The police are characterized as dumb, and masked vigilantes take justice into their own hands. This kind of

reading weakens respect for property and law, and provides impossible heroes for adolescents.

Several different surveys show that readership in this class is conservatively estimated at seventy-five million. Not all are children. The vast majority of the adult population read some of the *Comic-Books* regularly.

The five types of pulps and cheap publications mentioned above have a total readership of roughly 170 million. Of course, there are not that many different readers. Many who make this their diet buy several magazines at a time. But competent observers state that these particular publications reach the hands and minds of 80 to 100 million persons each month.

True, one can at times find a story or article in these magazines that might be called good, but such instances are exceptional. As Sidney J. Harris wrote in *Here is Chicago*, in the *Chicago Daily News*, when referring to the pulp magazines of the True Love variety, "they're unquestionably the most depraving and moronic contribution to the American scene." The same can be said of all five types of the pulps and cheaper magazines.

The next irregularity in reading is the mania for "best-sellers." Much has already been said about this blind buying of books which are, at best, seventy-one percent trash. Vincent Starett, writing in the *Chicago Tribune*, sums up the situation quite well.

"A best seller is a book primarily written to sell in sensational figures, and ultimately to be made into a Hollywood super-spectacle. It has no other purpose that I can discover. It isn't written for critical approval, and it doesn't care a hoot for critical dis-



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approval if its primary object is achieved. It is frankly written to sell — I said that before — which it does prodigiously." Best-sellers then are not usually best-readers, but have been foisted on the public by high pressure advertising.

To complete this panorama of American reading fare, there is the third class, The Better Magazines. These are known to writers and journalists as "Slicks." They are so-called better magazines, printed on glossy or expensive paper with plenty of colorful illustrations, and usually they are slick in more ways than one. Almost every one of them carries articles and stories that are often sugar coated poison, and nothing more.

The United Catholic Organizations Press Relations Committee conducted a survey among fourteen leading magazines whose combined circulation was over twenty million paid subscribers. *Ladies Home Journal*, *Red Book*, *Cosmopolitan*, *McCall's*, *Good Housekeeping*, *Mademoiselle*, *Time*, and *Reader's Digest* were some of those studied. It was found that in a two or three month period, every one of the fourteen favorites contained articles or stories that were anti-Catholic, immoral, or de-Christianizing. The following examples are just a few taken from the survey.

*Ladies Home Journal* ran a serial, "Marriage is a Private Affair," in which a doctor insists on an abortion because the woman has tuberculosis. "Plan For Parenthood" speaks for itself. "I Collect People" belittles Lourdes. "Journal's End" is an essay urging that the Bible should not be read for religion's sake, but as an exercise in English. Such was the stuff within the pages of the *Journal*.

*Cosmopolitan*: "The Least Thing"

has as the turning point of the story, a woman placing her fate upon the direction of a crawling ant. If the ant turns this way, she will run off with the man paying for her dinner. If the ant turns that way, she will return to her husband.

"Marion Alive" is a story of a modern woman. It is frank and impassioned. The heroine, a mother of three adult sons, resolves to spend a night with a young man half her age. "... all her scruples seemed ridiculous and petty." She concludes, "Love is to do the wrong thing and to know it is wrong and keep on doing it just the same." "Sadly Beautiful" is the story of an illicit love affair. "Sister's Keeper" sympathizes with pre-marital intimacies. This trash reached several million Cosmo readers.

*McCall's Magazine*: About the story, "Stay Out Of My Life" the Catholic Survey Committee commented, "It is sad to think that young folk may plough through this sexy story."

And thus the report of the survey reads — irreligion, abortions, divorce, and sex. The sex angle is played up in every class of publication, the cheap pulps, etc., the best-sellers, and slicks; in fact so much as to make one think of pagan Rome in Nero's time. Bishop Schrembs termed the avalanche of lewdness and vulgarity in current fiction "an obsession bordering on madness." "Filthy literature," said the well-known head of the F.B.I., J. Edgar Hoover, "is casting criminals faster than prisons can absorb them."

The relaxation of morals is reflected in the divorce rate, the use of birth prevention, and in the disintegration of family life, and the contempt in which modesty and chastity

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are held. All these ideas are propagated by current literature.

Reading is food for the mind. What goes into the head is important, even more important than the food taken for the body. Bill Jones and Mary Smith put ideas into their minds when they read it. It is with those ideas that they guide their actions and rule their lives. "As a man thinks, so is he."

If Bill and Mary take in poisoned and unwholesome ideas, their outlook on life will be twisted and untrue, their actions will be wrong and as an effect they can be only unhappy. They may not realize the cause of their nervous unrest, but this is certain, the unhappiness caused by an unhealthy mind is far worse than any caused by an upset stomach.

So much of the secular reading as outlined in the three classes above, if not outright poison, is at least, unwholesome. It is called smart, or sophisticated, which in simple language means that it ignores the fact that there is a Divine Providence, that there is an After-life, and that there does exist an Eternal Law.

Yet, every Bill and Mary need these supernatural ideas. Without them, their mental activity becomes shriveled and warped. If they depend on the popular current literature alone for their reading, they are filling their subconscious with pagan, material and de-Christianizing standards. They are emptying their minds of the ideals that form the foundation, the background and the atmosphere of Christian culture. Their lives become as hollow as an empty wind tunnel.

But there is even a greater danger in promiscuous reading. The literary product that pours out of the nation's presses and floods the country is in-

fecting the minds of young men and women and of adolescent boys and girls. This is indeed a danger that cannot be exaggerated.

A survey was conducted among the women at Mt. St. Scholastica College, Atchison, Kansas, by Sister Helen Sullivan, Ph.D. The college women, it was learned, spent far more time reading *Life*, *Reader's Digest*, *Ladies Home Journal*, *Good Housekeeping* and other secular magazines than they did Catholic periodicals. Many later confessed that they unwittingly had held lax attitudes towards divorce, birth prevention, etc., precisely because of what they had read. If this is the condition among women who have the good influence of a Catholic college, what must it be among women in secular universities and among working girls who have not that advantage?

The story of reading habits among adolescents follows a similar pattern. Of course, with them the damage is much greater. Younger minds are more pliable, younger imaginations more active. According to Urban H. Fleege, Ph.D., in his new book, *Self Revelation of the Adolescent Boy*, reading is the largest leisure time activity of young people. Dr. Fleege conducted a survey among 2,000 boys from representative Catholic high schools and discovered that eighty-five percent read an average of three and a half magazines each week, regularly.

The menu is filled mostly with picture magazines, love stories, trash, and digests. Catholic publications make up only nine percent of all magazines, while the trashy ones, those that definitely play up sex in lurid form, account for sixteen percent of the total. Remarking about

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these figures, the publication *Books on Trial* states, "No wonder that college English teachers report to us that their students had never heard of even the names of many magazines that we quote."

So, the overall picture of America's reading is not very pretty, is it? It is a shame, too, because there are many worthwhile Catholic publications which remain unknown. They have the truth and goodness that every individual craves, yet total up the circulation of Catholic magazines and the result is a meagre five million. It is true that most Catholic "slicks" can not afford first class color illustrations, and top notch fiction, but they could if they had more subscribers. There are, however, several magazines for which no excuses need be made.

A survey of the Catholic Press was conducted during February, 1946, to determine favorite publications. One hundred Catholic college men, representing the West, the South, and Midwest, selected the following ten magazines as tops in the Catholic field. Some of the reasons they gave for making their selections are quoted from the questionnaires.

*The Sign*, (Union City, N. J.) "It has attractiveness, good pictures. Treats everything well and in a modern way . . . politics, news, fiction, drama, cinema." "Its caliber alone and not a happy charity prompts a subscription."

*Extension*, (Chicago, Ill.) "... be cause of its pleasing and up to the minute layout. It is the *Collier's* of the Catholic Press." "Articles and stories of interest to me when I happen to be looking for light reading."

*Liguorian*, (Oconomowoc, Wis.) "Excellent format, wide selections,

features." "Not too high brow . . . popular style." "It is attractive and to the point."

*Catholic Digest*, (St. Paul, Minn.) "Its contents are a pick of the best . . . shows there is much excellent Catholic reading." "Strictly good, interesting reading."

*America*, (New York 17, N. Y.) "It is up to the minute . . . contains a nice summary of most important news." "Splendid book review section."

And much the same are the comments on *Family Digest*, (Huntington, Ind.), *Victorian*, (Lackawanna 18, N. Y.), *St. Anthony Messenger*, (Cincinnati 10, Ohio), *Commonweal*, (New York 16, N. Y.) and *Catholic Home Journal* (Pittsburgh 1, Penn.).

Most of these magazines carry excellent book review features that are helpful to book lovers. The publication, *Books on Trial*, (Chicago) is devoted entirely to reviewing books. It also has a Book of the Month Club service that informs subscribers whether Best-sellers are fit to be read, or worth buying.

The rapid growth of Catholic Comics is evidence of their popularity. *Timeless Topix*, *Heroes All*, and *Treasure Chest* are three offsets for the colored comic-books. They are interesting, clever, exciting, and everything that makes this type of publication attractive, and at the same time they are wholesome.

All in all, the Catholic Press stands ready, willing and able to supply the badly needed vitamins to a deficient reading diet. The general run of reading matter as exemplified by the Pulpes and Cheap Magazines, by the Best-sellers, and by the Slicks is sadly off the beam.



## *Three Minute Instruction*

### **On Agnosticism**

The besetting sin of Americans is agnosticism. This is the state of mind in which a man says: "I cannot know anything certain about God and religion; therefore I am not bound to any practice of religion, nor to any duties to God." The answer to agnosticism is the mere listing of the things a man can know about God and His duties to Him. He can know the following things:

1. He can know that there is a God, who made Him and everything that is, and placed all things under a law. He can know this by reason alone. He knows that every material thing he ever uses was made by somebody: the watch that keeps time for him; the clothing that he wears; the automobile he rides in; and the house in which he lives. By the same simple logic he can know that an intelligent Creator made all that is in the world, imposed laws upon it all, and preserves it in being. He himself is included in that act of creation, and he himself is under a law made for him by the same Creator.

2. He can know that God has appeared in the world He made and actually spoken of what He expects of the human beings He made. He can know that by a not too taxing study of history: of how God prophesied He would come, came in exact fulfillment of His prophecies, and worked astounding miracles to prove that He was God. Any man who says: "I cannot know anything about God" has to say at the same time "I cannot know anything about history." Neither statement is true.

3. He can know that God never really left the world, in the sense that He left human beings in doubt and darkness about why He came and what He said when He came. Just as He created man, so He created a means whereby man could always know what his proper relation to the Creator should be. That means He called His Church. It can be known by anyone who is as willing to seek it out as he is to try to learn a good way of making a living.

These three things can be known with certainty by anyone who applies an undiseased and unprejudiced mind to them. Too often agnosticism is not a conviction but an excuse. People say they cannot know anything about God because they do not want to be bound to the duties that flow from a recognition of God.

# More Boys Who Aspire

This is the third of three articles on the vocations to a higher life.

*D. J. Corrigan*

ABOUT 200 years ago a young man in Italy wrote out a note and left it for the family to see. Translated into English, the brief note read: "Mom and Dad, I'm leaving to become a saint." A few months later he took his place as Brother Gerard of the Redemptorists and today he is known as the popular St. Gerard Majella.

As in the case of sisters and priests, brothers are found all over the world. But unlike the sisters, the number of brothers is woefully small, with only about 6700 in the United States. It is true that many boys who might become brothers are attracted to seminaries for the priesthood, but even at that the fewness of brothers seems a sad reflection on the spirit and faith of the American Catholic boy. Perhaps it is a fact that girls are naturally more devoted to God's interests than their brothers in the flesh. Anyway, there are far too few religious brothers in the United States.

In general, there are two classes of brothers in religious congregations: those who belong to communities largely or exclusively of brothers, and those who are members of missionary orders with priests. The former, such as the Christian Brothers and the Brothers of Mary, devote themselves to schools for boys, although some, such as the Alexian Brothers and the Franciscan Brothers, take care of the sick. The second class of brothers are known as lay brothers, who are the helpers and associates of priests in various missionary endeavors.

## **I. Teaching Brothers**

More and more in our larger cities

one hears the expression from Catholic men: "I went to the brothers' school." Because of the smallness of their numbers brothers usually confine themselves to education on the high school level, although there now are an increasing number of colleges staffed by them in this country. I've hardly ever heard a brothers' graduate say anything but good about his teachers — no doubt because men can best handle growing men and no doubt, too, because brothers have a faculty for keeping a youthful outlook and enthusiasm. Many a time a hard-working teaching brother has to double as coach on the football field or basketball court, and in this way and many others he stays close to the boys and enjoys their confidence for profitable direction and encouragement. Maybe the least that can be said about the brothers' school is that it is a *he-man's* place of education, and average American boys like that.

As with our sisters, brothers usually have no regular source of income except from the tuition of their own schools or from their salaries, which in all cases are pitifully small in comparison with their training and capabilities. As far as the individual brother is concerned he takes nothing except a little necessary food and raiment, for brothers are bound by the three holy vows of poverty, chastity, and obedience. But for this generous self-sacrifice of our religious teachers it would be impossible to maintain our Catholic school system. Of course, they get some outside financial assistance from mothers' and fathers' clubs,

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etc.; but all in all it is remarkable just how much our brotherhoods, along with our sisterhoods, have been able to do with so little in the way of material income.

The daily life of boys who are preparing for the career of a teaching brother is much like that of boys in the minor seminary for the priesthood. The Christian Brothers, for example, have a preparatory school at Glencoe, Mo., called a juniorate or preparatory novitiate. Here candidates come to complete their high school training under the watchful care of the brothers. Then the young men make their novitiate of a little more than a year, after which they pronounce their first vows. These vows are temporary and are renewed at regular intervals until the young religious has attained at least his twenty-fifth year, when he may make his profession for life. Boys who have completed their high school may immediately enter the novitiate where, after a postulancy, they receive the habit of the Congregation. Soon after first vows the young religious take up their college studies to get their degree and fit themselves for the work of teaching.

In the juniorate a typical class day runs as follows:

A.M.	
5:45	Rising
6:05	Morning prayer — Short meditation
6:30	Mass and Holy Communion
7:05	Free time
7:15	Breakfast
7:40	Manual labor
8:15	Prayers in chapel — Rosary
8:30	Lesson in religion
9:00	Class
9:45	Class or study
10:30	Class or study
11:15	Class
P.M.	
12:00	Dinner
12:10	Particular examen

12:40	Physical education
2:00	Class or study
2:45	Class
3:30	Lunch and recreation
4:45	Study period
5:30	Prayers — Chapel
6:00	Spiritual reading — Benediction
6:30	Supper
7:00	Recreation
7:15	Study period
8:00	Religion study period
8:30	Litany — Retiring

It's a little rugged, as say the moderns, but these boys are preparing for a rugged life. Thursday is the weekly holiday; regular classes are held on Saturday. But being real boys in a large crowd of boys, the students do not want for extracurricular activities to keep them happy and well balanced. Glencoe can boast of athletic fields, a swimming pool, and a combination auditorium-gymnasium that might well be the envy of any institution of learning. Boys seldom ask for much more in the way of recreation.

But let us hear from some of the students. Recently the writer had an opportunity to ask these students why they wished to become brothers and what led them to Glencoe. The reader may be interested in their answers:

I want to be a brother because I feel that God is calling me to be a religious teacher, thereby helping me to save my soul. I've always wished to do something great and by following my call, I think that I will be doing the greatest work on earth.

I want to be a brother because the work of teaching appeals to me as the best way of serving God, saving my own soul and the souls of other youths.

I wish to become a brother because of the marvelous work that I have seen the brothers accomplish in the instruction of the youth of America. If I become a brother, not only will I be able to instruct boys in the profane studies, but likewise



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aid them in their personal, spiritual problems of life. In this way I hope to be able to help many save their souls.

I have a great desire to become a brother for I am convinced that in the religious life I can love God best and do most in His service. This life offers the assurance of doing what is right and best always and of obtaining the fullest reward in heaven for duties rightfully fulfilled. As a Christian Brother I shall labor for the education of future generations, and I don't think that there is a more meritorious work in this life. Besides, daily will I enjoy the privilege of dwelling with the most perfect body of men I know — the Christian Brothers.

From a perusal of the boys' vocation stories it is easy to draw one conclusion: there would be far more vocations to the brotherhood if our brothers came into contact with more boys. Student after student mentioned that in their earlier years they had vague notions of becoming priests until close acquaintance with the brothers drew them to decide on the latter type of calling.

Ever since I first went to church with my mother and father, I had wanted to be a priest. When I was going through my earlier grades, the good sisters spurred me on in this idea. As I reached the end of my last year in grade school, I saw nothing ahead in the immediate future but four years in public high school. The sisters sent a number of my class to the brothers' school for the scholarship examinations. I was among them, and it really must have been Providence working overtime that enabled me to win a scholarship. Previous to my entry at the school in September, I had never seen nor spoken to a brother though my father had often told me of his school days under their tutelage.

The good spirit and the cheerfulness that seemed to permeate the life of the brothers, together with the respect that they seemed to command, impressed me as nothing ever before had. For some inexpressible reason I seemed to be drawn toward the life. I often thought over the

matter and asked the Holy Ghost to enlighten me as to whether this was my vocation. I was pretty well satisfied that it was when I met the brother director of the Juniorate that February.

As soon as everything was prepared I made the journey to Glencoe. Here, the wonderful family spirit among the boys and brothers, as also their piety and devotion, helped me to "make myself at home." I had expected a much more rigid order of the day, but the system of the brothers is not one of force but one which places the boy on his own spirit of honesty and uprightness. With the passing of time I have grown more set on reaching my goal, which every day comes closer and closer to me.

About midway through each school year the brothers put on a drive for vocations. They also have a brother recruiter who canvasses the various schools to speak to the boys about the brotherhood. The success of this plan is evident, as many students and present-day brothers trace their vocation to this sort of "pep talk."

When I was in the sixth grade of grammar school I first began to feel that I had some sort of call to the religious life. In spite of sounding out various seminaries and Orders, I could not satisfy myself. After grade school I investigated several Catholic high schools in Chicago and chose one near home. The hand of God, however, intervened in the form of my mother's decision and sent me to De La Salle.

During my first five months there I paid little attention to the life of the brothers because I knew very little about them. About the middle of January the brothers had their annual vocation drive. I was expecting this and was not very enthused. During the first talk I became interested. About the third talk I was firmly convinced that God was calling me to the life of the brothers. The first person I spoke to was the brother conducting the drive and he encouraged me.

Later on after some years of study this boy was to write:

As my days spent in Glencoe change to months and years, I love my vocation more and more. Never have I regretted my choice and I intend, by the grace of God, to become a Christian Brother and to remain one for the rest of my mortal life.

Another boy writes:

It started when I was a freshman in St. Mel's in Chicago. The brother in charge of our religion class gave us inspiring talks on the risks one runs in the world of losing his soul. Later he told us of Glencoe and its happy surroundings—the soccer and baseball seasons, the new gym, the wide opportunity one has for sports in the Juniorate. I suppose this was quite a factor in keeping my mind on the prospect, but mostly, I think, it was the desire to save my soul that drew me to Glencoe. Since that time I haven't changed my mind and I hope never to do that.

## **II. Lay Brothers**

Often in a football game the ball-carrying backs get all the glory, when equal credit should be given to the hard charging, blocking linemen. It is sometimes the same in missionary orders, where the priests because of the nature of their work get the lion's share of publicity, while lay brothers are hardly ever mentioned. Yet a religious order of men could hardly function without its lay brothers, so necessary are the latter to the material and spiritual success of the missions.

In Catholic countries where there is abundance of faith there is no scarcity of lay brothers. It is not so in this nation, which is too pagan at heart to understand all the implications of our Saviour's statement that "the last shall be first." Ascetical writers tell us that a fervent lay brother can gain a high degree of eternal glory and happiness. The reasons for that are patent to one who has the faith of a Christian. The life

of a lay brother is hidden, for he performs the humbler tasks in a monastery. Yet at the same time it is fruitful, enjoying all the spiritual opportunities and merit of a full religious life. For the good brother there are few of the pitfalls of the apostolic life and fewer distractions to lead him from the goal of sanctity. These surely are the motives that have in the past led so many men—even those who could boast before the world of success in their specialty or field—into the cloisters as lay brothers. You might ask: Why did they not become priests? The only answer is: Because God wanted them to be brothers.

In Redemptorist monasteries lay brothers do housework and the necessary tasks in the church and sacristy. A few still prepare the meals for the communities, although in this country of necessity the kitchen has sometimes been declared out of *clausura* and women are employed there; the brothers, however, still take care of the refectory or dining room. In addition, there is always need of men handy at farming or carpentering or the various mechanical skills. A "jack-of-all-trades" is always a gem, for there are few places where so many things need attention as in a monastery. Tailors are very much needed, as are those who are adapted for meeting the public in the office and keeping the books. Religious orders have found invaluable the skill of artists and architects in the lay brotherhood. But these are only the principal duties of lay brothers, and most orders today have arrangements for training in these various fields of work. The most important work of a lay brother, however, is spiritual, for by his prayers and sacrifices he gains many graces for the conversion of



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souls. In all these ways he is a co-operator in the missionary work of a religious order.

As to daily life, the lay brother participates with the priests in most of the community exercises, both spiritual and recreational. After the morning religious acts and breakfast he devotes himself to the tasks imposed by obedience until the Particular Examen, shortly before dinner at noon. Then after the midday recreation and prayer period he resumes his accustomed work. The day draws to a close with evening meditation, supper, recreation, and finally night prayers.

Since no long period of training is required for the lay brotherhood, grown men as well as boys often apply for membership in religious communities. All that is necessary is that they have the requisite qualities for such a vocation, and to determine that it is best to consult a priest. Once a candidate has entered a monastery, he makes a postulancy of at least six months — a period in which he gradually prepares for the novitiate — and then becomes a novice brother for a year. During this year he tries out community life and, of course, the religious order observes him — to determine whether he should become a religious. Then if he has a vocation, he is permitted to pronounce the vows of poverty, chastity, and obedience for three years. After this time, if all things go satisfactorily for himself and the order, he may make his second novitiate and take his final, perpetual vows.

Possibly the reader may best gain an insight into the life of a lay brother from one who has been a

brother for nearly a quarter of a century. He writes as follows:

You asked me about my vocation and life as a brother. Well, it has been a long time now, about twenty-five years. During that time I have lived in Redemptorist communities in Grand Rapids, St. Louis, Seattle, Kansas City, Davenport, Oconomowoc, and Chicago. My tasks have been mainly sacristan, refectorian, boiler man, office man, and sometimes taking care of the house.

I was still in my later teens when I got the idea of becoming a brother. At the time I was going to a brothers' school and living in a Redemptorist parish. As I had a brother studying for the priesthood in the Redemptorist congregation, I naturally thought of joining that community. I did not feel that I had the ability to become a priest and when Father Brown, the Redemptorist provincial at that time, visited our parish, I spoke to him about becoming a brother. Since that time some people have told me that I made a mistake, that I should have become a priest, but I have never regretted the step.

As to life in the community, I have found it good, in as much as I have been happy and contented. There are difficulties, but these are to be expected in a life of the counsels to which our Saviour has promised the cross; but these difficulties largely depend upon the individual. For me, the life has been lonely at times, perhaps because we have so few brothers. Then, too, sometimes a brother has too many bosses in a religious community.

But the advantages far outweigh the difficulties. Along with daily prayer and the Mass and Holy Communion, we live with priests, and we can always find one of these to go to for guidance. At times, I have felt the consolation of seeing good accomplished, as when many of the altar boys that I trained as sacristans went on to become priests. A brother has no heavy worries or responsibilities, and, of course, I wouldn't trade anything in this world for the peace of mind and conscience that has been mine as a brother. I thank God daily for having called me to this vocation.



## Test of Character (36)

### On Fourflushing

*L. M. Merrill*

Some people become known to their acquaintances (usually they have few friends) as fourflushers. The word is slang, but it expresses well a very specific idea. They have the obnoxious habit of making themselves out to be something they are not. It seems to be their one aim in life to make an impression on others, to appear important, to be admired and looked up to. To these ends they either exaggerate their standing or accomplishments or make up facts about themselves that will impress others.

In almost everybody there is a little of this tendency, because in everybody there is at least a little vanity. It is good, therefore, to face it in some of its more common manifestations and to analyze self for weakness in this regard.

1. Fourflushing is most commonly practiced in the matter of pretending to contacts, acquaintanceship and friendship with important people. Matrons who look enviously on a position in high society will often speak as if they already hold that position, by talking about their familiarity and friendship with accepted members of "high society." Businessmen, who haven't quite made the grade into the upper financial circles will nevertheless boast of intimate dealings with leaders in the financial world. It is fourflushing to transform a nodding acquaintance with some important personage into an intimate friendship, though the temptation to do so is a difficult one to resist.

2. A crasser form of fourflushing is that which boasts of a glamorous past history that is largely fictional. Men are inclined to make brilliant records of athletic prowess in youth out of very mediocre achievements. Women become fourflushers, in angry moments with husbands, about the glowing careers they were offered, or the paragons of virtue they might have married. People in moderate circumstances sometimes become fourflushers over their past economic possessions. It is a good man or woman, and a truly humble, who never glamorizes the past.

3. The worst form of fourflushing is that which pretends to abilities that are not possessed. Unsuccessful people often console themselves by trying to make others think they could do great things "if they wanted to." Some combine fourflushing with a persecution complex; they could be great and successful if only they were not held back by their enemies. And fourflushing often accompanies the appeals of beggars—who need only the railroad fare to a certain city to be set on a career that will make them self-sufficient and famous.

The only way to rid oneself of the habit of fourflushing is to cultivate simplicity and humility, which means, as much as anything else, the recognition of the truth that one does not change his stature either in the eyes of God or of men, by self-misrepresentation in words. Rather one lowers himself, both in the eyes of God and men, by such deceptions.

# The Burying Ground

A discussion of the rules that have been made by the Catholic Church in regard to the burial of her children.

C. D. McEnniry

A FARM wagon drew up to the hitching rack before the church, and out jumped half a dozen men armed with picks, spades, and shovels. Father Casey went out to greet them. He knew they had come to prepare a grave for Ezechiel Sneers, better known as Ole Zeke — to perform this last act of brotherly charity for a neighbor who had performed very few for them.

"Morning, Father Casey. Where'll we dig the hole for Ole Zeke?"

"Better dig it down at the far end, among the single graves."

"O.K., Father Casey."

It was as simple as all that. No burial permit. The fact that a man was dead was, for the pioneers, permit enough to proceed to bury him. No need for the lot. They had never seen a deed for anything less than eighty acres. St. Genevieve's Cemetery, or, as the parishioners would say, "the berrin' ground down to Huggins pastures," was a plot of prairie land behind the church. If you buried your father there, the unwritten law prescribed that the other parishioners leave space enough around that grave for the rest of your family. If a man without relatives died, he was buried among the single graves. One section was unblest that it might serve for non-Catholics or others who could not be interred in consecrated ground.

Whatever limited control existed was exercised by the parish priest. He might step in to settle a controversy between the proprietors of two adjoining lots, or to prevent a marble

cutter from putting pagan or heretical epitaphs on the tombstones. But even he was not consulted unless some doubt arose. In the present case the diggers wanted his decision on theological grounds.

"I thought as how mebbe we would have to plant him with the heretics over in that corner of the berrin' ground that ain't blessed," Hiram Greenbriar observed.

"Ole Zeke warn't no heretic. Even though he was a doggone poor Catholic, still he was a Catholic, all right, all right," Sylvester Brerton retorted, continuing a controversy which had been carried on along the road.

"But even some Catholics is excluded from burial in consecrated ground," Greenbriar insisted.

"Only if they are Masons or married by the squire. Ole Zeke wasn't neither the one nor the other. He was no Mason — too stingy to pay the dues, even if he had wanted to be one. He wasn't married by the squire — nor by the priest, nor nobody. Zeke may have done a lot of mean things, but that is one mean thing he didn't do, he didn't induce any unsuspecting woman to get tied up with him for life."

"Has Brerton got that straight, Father Casey, about who can and who can't get buried in a Catholic berrin' ground?"

"Valid baptism, no matter who gives it, makes one a member of the Church. Every member of the Church may, and must, be buried in ground set aside and blessed for that purpose

by the Church — unless he is excluded from that privilege by the law of the Church."

"And who are excluded by the law of the Church?"

"*First*, notorious apostates, members of heretical or schismatical sects, or those who are well known to belong to Masonic or other forbidden societies. *Second*, those who have been excommunicated or interdicted by formal sentence of the ecclesiastical judge. *Third*, those who deliberately took their own lives. *Fourth*, those who died in a duel or from wounds received in a duel. *Fifth*, those who ordered their bodies to be cremated. *Sixth*, other public sinners. All such persons are in open rebellion against the Church to which they became subject by baptism. Therefore the Church will not receive them among her faithful children in her sacred burying ground, unless, before their death, they repented of their rebellion and submitted to her authority."

"So the Church holds that all such are sure gone to hell?"

"Not at all. The Church never holds that any specific individual has gone to hell. She teaches the truth that God revealed to her, namely, that everybody that dies unrepentant with an unforgiven mortal sin on his soul surely goes to hell. But she does not attempt to decide who did, and who did not, die unrepentant. She leaves that to her Founder, the Eternal Judge."

"Then why does she pick out those six classes and refuse them Christian burial?"

"Because Christian burial is the last public act whereby the Church gathers to herself her faithful children. But those six classes of persons are not her faithful children. To all ap-

pearances they have died in open rebellion against her. Therefore she cannot perform this public act of approval in their favor."

"So you see, Hiram," said Sylvester Brerton, harking back to their discussion, "Ole Zeke doesn't come under any of them six catty-gorries. So there is nothing preventin' him from bein' buried in consecrated ground."

"I dunno about that, Si. That there sixth catty-gorry says 'other public sinners.' Now, we all know —"

"Mr. Greenbriar," the priest interposed, "that expression does not mean ordinary poor sinners, like this unfortunate man. It means those who are leading others into sin by public scandal, those who are carrying on activities against God and religion and morality."

"But, Father Casey, everybody knows it is years since Ole Zeke made his Easter duty. And anybody that don't make his Easter duty is a public sinner and excommunicated out of the Church, isn't he?"

"No, Mr. Greenbriar. Of course, so long as a Christian refuses to make his Easter duty he is living in deadly sin. But he is not excommunicated, neither is he necessarily leading others into sin by public scandal."

"But I knew a case back East where the priest wouldn't bury a man because he didn't make his Easter duty. He had been real pious once too, but he got sore because the priest didn't build the church where him and his crowd wanted it to be built; and a whole string o' mules couldn't drag him to confession after that."

"But don't you see," urged Father Casey, "that his case was different? On account of his influence in the parish, his example did great harm to souls. He was really leading others into sin

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by public scandal. Therefore he was a 'public sinner' in the sense of the law. But I do not suppose poor old Zeke's example caused any of the Huggins Catholics to imitate him and miss their Easter duty."

"Mor'n likely it would make them do jest the opposite—so's not to be in the same class with Ole Zeke."

"But even if Ole Zeke was guilty under all six of them indictments, he could get Christian burial anyhow, because you was with him when he died, couldn't he, Father Casey?" Tom Saunders asked.

"No, Tom. I was there, but I am not sure Zeke was. In fact I am afraid he was already dead. At least he was unconscious and therefore unable to abjure his rebellion, if he had been guilty of it."

"But Bert says you gave him the las' sacraments. You did that because you thought he was sorry for his sins. Why couldn't you give him Christian burial for the same reason?"

"If he was really sorry, the last sacraments would save his soul, but Christian burial would not. Therefore the last sacraments are exceedingly more important than Christian burial. That is why we give the last sacraments as long as there is the slightest hope that there is still a spark of life left in the man and a trace of sorrow for sin. Christian burial, on the contrary, is not a necessity, but a privilege. We give this privilege to a rebel only when we have proof that he has renounced his rebellion."

"But don't you see, Father Casey, that by taking that stand regarding those who have been rebels against the Church, you take the chance of refusing Christian burial to one who was really sorry for his rebellion, though too far gone to say so—refus-

ing Christian burial to one who really died a loyal subject of the Church?"

"His rebellion was a certain and public act. His renunciation of rebellion must also be a certain and public act. Otherwise he cannot be granted Christian burial, which is public, official testimony that he died a loyal member of the Church."

"Wa-al," concluded Brerton, "if Ole Zeke never done no good to the Church he belonged to, leastways he wasn't no rebel. So he gets into the Catholic graveyard by the skin of his teeth. Let's go and get his burrow ready for him."

"What time's the funeral tomorrow?"

"Ten o'clock," said Father Casey.

Two hours later the sweating, panting diggers had succeeded in sinking the grave only a few feet.

"Hand me down that jug o' water," Greenbriar called. "By gosh, this is hot work. Jess like Ole Zeke to die in the middle of a dry spell. Wasn't satisfied to give us all the trouble he could while he was alive. Wants to keep it up after he's dead."

"Hope Father Casey'll mosey around and give us the once over. Kind of makes the work easier when he is here to chew the rag with," Sylvester Brerton observed.

"Your hope's come true, Sylvester," Saunders assured him. "A half a minute ago I seen Father Casey open the gate."

By the time he arrived they had thought up some questions to ask.

"Father Casey," Brerton began, "you explained to us a while back what kind of Catholics can have Catholic burial. But here is what I want to know, do they *have* to have it?"

"All baptized persons, who have not excluded themselves by open rebel-

lion, not only may, but should, have Catholic burial."

"Why?"

"Because," the priest replied, "it is the law of the Church. The Church made this law because Christian burial is good for our souls. All who have a Catholic funeral (especially with Mass) and who lie in consecrated ground, have by far the larger share in the prayers of the universal Church. Hence their souls are much more quickly purified and brought to heaven."

Then Hiram Greenbriar proposed his problem. "Father Casey, you talked as if only them that's baptized can be buried in consecrated ground. Suppose now we have a baby, and we put off the christenin' waitin' for my wife's brother to come and stand up for it, and in the meantime the kid takes sick and dies without bein' baptized. What about a case like that?"

"Consecrated ground," Father Casey answered, "is exclusively for members of the Church. Only by baptism can one enter the Church. That unfortunate child was not baptized, therefore it cannot have a consecrated grave. It must be buried in the plot of unblest ground in the corner of the cemetery reserved for such cases. And here is another thing you fathers of families should know: if a baby is born dead, even then its little body should be brought here. Of course, it cannot be buried in consecrated ground, since it was never baptized, but it should nevertheless be buried in the cemetery, in the unblest plot."

"First time I ever heard that! I imagine sometimes it would be a mighty hard thing to do."

"When it is really too hard, you are excused from doing it. It is one of the

laws that do not bind when there is an extraordinary difficulty. But in any case, treat that little body with respect. It once harbored an immortal soul."

"But even if we did bring it to the berrin' ground, we couldn't have a funeral for it, could we?"

"No," the pastor replied, "we can have a funeral only for one who has been a member of the Church by baptism."

"And when you have a funeral for a baptized baby, Father Casey, I seen as how you wear white vestments and white cope and white everything—not black, like you do for the rest of us. Why is that?"

"A baptized child, that dies before attaining the use of reason," he explained, "goes straight to heaven. Its soul was surely sanctified and glorified by baptism. Nothing can dim that glory, stain that innocence, but sin. And nobody can commit sin, not even the slightest sin, before attaining the use of reason. Therefore that child goes immediately to see God face to face, to participate in the unspeakable bliss of heaven. Hence death is a joyful event for that child. It is a joyful event for the family too (though they find this so hard to believe), for they are sure of a powerful protector and advocate in heaven, and sure that this member of the family will never have the misfortune of losing the grace of God by sin. That is why a baptized baby is buried with white, the color of joy and innocence. For the rest of us, poor sinners, everything is black, because it is a sad and a terrifying thing for a sinner to die and appear before the judgment seat of God. For the baby there is a joyful Mass of the Angels, for us a sad Requiem Mass."

"Remember how Mrs. Morris raised



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ructions 'cause you wouldn't have the Mass and funeral in white when her boy, Roger, was kilt. I reckon he was around twelve years old, but he had always been her special pet, and she insisted he was as innocent as any baby."

"The law of the Church is clear," Father Casey explained. "Baptized persons, who die before the use of reason, are buried in white. Those who die after the use of reason, are buried in black. The distinction is between those who *could not* sin and those who could, not between those who *did not* sin and those who did. If it were a public proclamation of innocence, even horse thieves would insist on being buried in white."

"Guy Prescott been tellin' us he's takin' instructions from you, and as soon as you think he knows enough, he's goin' to join the Church. His little wife sure will be tickled. She has just prayed her head off for him. Suppose they'd both get killed before he gets baptized. Him and her couldn't be buried together, could they?"

"The Church allows such a person (a catechumen) to be buried in consecrated ground. He had received bap-

tism of desire and had made public his intention of receiving the sacrament of baptism as soon as possible."

"But if a Prodestan had no idee of joinin' the Church, couldn't he be buried in consecrated ground beside his Catholic wife?"

"No — unless in some extraordinary case, for extraordinary reasons, the bishop might permit it. You see a consecrated cemetery is, under many heads, considered the same as a consecrated church. It used always to be adjoining the church. That is why it was called 'the churchyard.' In fact many of the people were buried inside the church. You can easily understand the incongruity of burying inside a Catholic church a Protestant who rejects the Catholic faith. The same holds for a Catholic cemetery."

"I can see the reason all right," Tom Saunders admitted, "but it sure is mighty unfortunate."

"It is only one of the many unfortunate results of a mixed marriage. That is why, for the sake of the non-Catholic as well as of the Catholic, we urge all to avoid such a marriage," said Father Casey.

## Sit-Down Strike

The story is told, of the early days of America, that one day a Quaker, driving a single horse chaise down a lane in a certain village, there met a young man in a similar carriage approaching him. There was not room enough for them to pass each other; one would have to back up.

"I will not make room for you," said the young man.

"I am older than thou art," replied the Quaker, "and therefore have a right to expect thee to give way so that I can pass."

"Well, I won't," repeated the young man. He then pulled out a newspaper and began to read, as if willing to sit there indefinitely.

The Quaker, observing him, pulled out a pipe and some tobacco from his pocket, struck a light, and sat and puffed away very comfortably.

"Friend," said he, "when thou hast read that paper, I should be very glad if thou wouldst lend it to me."

The young man gave up the contest and backed out of the lane.



## For Wives and Husbands Only

D. F. Miller

*Problem:* In a popular magazine an article recently appeared recommending that husbands and wives give full expression to their anger at one another once in a while. The so-called expert on marital problems who wrote the article maintained that by so doing they would increase their respect and love for one another and be less liable to end in the divorce courts. Do you agree with that argument?

*Solution:* As I read the article of which you speak, I wondered if many married couples would swallow it whole, without the necessary reservations. On its face, it can do an immense amount of harm, and if applied indiscriminately will lead to many miserable and broken homes.

For the Christian husband and wife there can be no two ways about it. Giving in to anger was roundly condemned by Christ, and the whole concept of charity which He presented to the world leaves no place for outbursts of temper between man and man, surely for none between husband and wife.

There are occasions when reasonable anger may be a forceful means of correction, or the lesser of two evils. Christ Himself said: "Be angry and sin not." A just and reasonable anger may be used by a husband or wife in answer to a partner's suggestion of something sinful; in that case anger is directed to the correction or prevention of sin and may be justified if it is held in reasonable bounds and proportionate to the end to be attained. It can also be granted that a short flurry of anger may at times be the lesser of two evils. For example, if one would be temperamentally inclined to hold a deep grudge against another for a long time unless he or she came right out with it at the start, it would be better to come out with it and so end the matter once and for all.

But this is far different from saying that it is good, on general principles, for husbands and wives to let fly their fury at one another once in a while. Anger frequently indulged in, gets worse instead of better, instead of remaining a mere periodical blowing off of steam. It constantly seeks for new and sharper ways of hurting its object. It lessens respect between husband and wife, and love cannot remain in the absence of respect. It leads to deep dislike and brooding hatred. It is the forerunner of those innumerable divorce cases that are recorded in the papers as founded on cruelty, mental or physical. And it is the worst possible atmosphere in which to try to raise children properly.

The general principle for husbands and wives, therefore, is this: "Don't give way to anger at one another! Hide your feelings of displeasure; be silent when you feel like blurting out harsh and intemperate words, and then, to avoid the ill effects that may be attributed to suppression, cultivate a strong spirit of forgiveness and humility." We have known hundreds of people who were glad that they did not say the things they were tempted to say in anger. We have known very few, except in cases involving a refusal to sin, who felt like rejoicing over their explosions of anger.



## Helpers of the Pope

- The tribunals and offices that perform specialized services for the Holy Father in Rome.

J. Schaefer

AUTHORITY is a dangerous thing. Those possessing it can and often do make laws that strengthen their power or abolish laws restricting their power. The founding fathers of our country recognized the danger. So they set up a Supreme Court to interpret the Constitution and to protect it against ambitious men's dreams of power.

Jesus Christ, in founding His Church, took an even greater precaution. For He had to fear the inroads, not merely of ambitious men, but of the very powers of hell. He placed supreme authority over His Church in the hands of one man, Peter—the Pope. But this one man He safeguarded against himself, against the world and against hell, bestowing upon him the miraculous prerogative of infallibility.

The Catholic Church is a *monarchic* institution, with supreme power centered in one man, the Pope, the representative of Jesus Christ. But the Catholic Church has become a world-wide organization. The Holy Father can no longer personally attend to all the details which come under his jurisdiction. In the course of time the Popes have set up different departments to aid them in governing the Church. These do bear a sharp resemblance to many departments of our civil government. For instance, the Cardinals of the Roman Catholic Church have been frequently referred to as 'The Senate of the Church' (*Liguorian*, July 1945), and the

eleven Congregations of the Roman Curia have been styled 'The Papal Cabinet' (*Liguorian*, Nov. 1945).

The Holy Father has other helpers in his work of governing the Church. They are the three Tribunals and the five Offices of the Roman Curia, departments of the Holy See which bear a certain resemblance to the legislative and administrative branches of our government. The Tribunals are known as: The Sacred Penitentiary, The Sacred Roman Rota, and The Apostolic Signatura. The five Offices of the Curia are: The Apostolic Chancery, The Apostolic Datary, The Apostolic Camera, The Secretariat of State, and the Secretariat of Briefs and Letters.

### I. Tribunals of the Roman Curia:

#### 1. The Sacred Penitentiary:

The Sacrament of Penance has always been a 'tribunal of mercy,' where sins are forgiven and consciences healed in the most inviolable secrecy. In her whole history the Church has never relaxed this secrecy of the confessional. But there was one important difference in the administration of the Sacrament of Penance in the early Church. In the East, and later in the West, Bishops of the early Church required that public penances be imposed upon such public sinners as apostates from the faith. For this purpose they appointed certain priests to hear confessions in the cathedral churches and granted them authority to impose public penances. These

priests were known as 'penitentiaries.'

The office of the penitentiary became much more important when Bishops and finally Popes reserved to themselves the forgiveness of certain more serious sins and the removal of certain punishments or censures, such as excommunication. Only in case of grave necessity could the ordinary confessor forgive such sins. Usually the penitent had to appear before and confess the sin to a penitentiary. The Roman penitentiaries, then, possessing jurisdiction to forgive sins reserved to the Holy Father, possessed greater power than any other confessor. When such reservations became more numerous a special office became necessary to free penitents from censures reserved to the Holy See and to grant to priests of other countries jurisdiction to forgive sins reserved to the Holy Father. As early as the 14th century there was in existence in Rome an Office of the Penitentiary under the direction of a Cardinal Penitentiary. The Cardinal Penitentiary later came to be known as the 'grand' or major penitentiary.

In 1908 the Sacred Penitentiary was made an official member of the Roman Curia. Today the Tribunal is composed of a larger number of officials who hold frequent meetings under the presidency of the Cardinal Major Penitentiary. The Major Penitentiary, at present Cardinal Canali, is appointed for life by the Pope. Assisting him are a regent (second to the Cardinal in authority), secretary, canonist, theologian, corrector, sealer, and a number of other minor officials. Among the duties of the Major Penitentiary are those of hearing confessions during Holy Week (on Palm Sunday, Wednesday, Holy Thursday, and Good Friday) at the Basilicas of

St. John Lateran, St. Mary Major, and St. Peter's, and of administering the last rites to the Holy Father.

The Sacred Penitentiary possesses authority only in what is known as the *internal forum* — that is, in cases of conscience. It grants absolution from sins and censures, dispenses from private vows and certain hidden impediments to marriage, and settles doubts and questions of conscience. Because of these functions the Sacred Penitentiary is known as the Tribunal of Mercy, and, very fittingly, bears on its seal the image of the Blessed Mother with the Child Jesus in her arms. Since the Tribunal deals with matters of conscience its meetings are conducted under a very strict oath of secrecy. Any Catholic may submit doubts or cases of conscience to the Penitentiary for settlement. This is usually done through one's confessor. To preserve secrecy, fictitious names are usually employed in letters to the Sacred Penitentiary. No payment may be accepted by the Tribunal for its services. Since 1917 the Penitentiary also has authority over all that pertains to the use and granting of indulgences.

## 2. The Sacred Roman Rota:

Like most of the other members of the Roman Curia, the Sacred Roman Rota has been the subject of centuries of evolution. Until the 12th century the Pope himself, in consistory, passed judgment upon disputes and cases which demanded settlement by the highest ecclesiastical authority. But as the business of the Holy See increased, the Popes confided the hearing of cases (hence even today the judges of the Rota are termed 'auditors') to the Cardinals, their chaplains, or to certain Bishops. They

presented their findings to the Holy Father and he passed judgment upon them. It was not until the 14th century that the auditors of the Rota were granted power to decide cases themselves.

The jurisdiction of the Rota was, at first, very wide—every matter of dispute, every case brought to the Holy See and demanding judicial settlement was referred to the auditors. But when the different Congregations were organized, the Rota lost much of its ecclesiastical jurisdiction and became an almost exclusively civil tribunal. When Pope Pius X, however, reorganized the Roman Curia, he decreed that any cases received by the various Congregations requiring judicial procedure were to be referred to the Rota.

This Tribunal, along with the Apostolic Signatura, might be called the Supreme Court of the Catholic Church. Public disputes and cases which demand judicial settlement are usually taken, in what is called *the first instance*, to diocesan courts. The Roman Rota is generally a court of higher appeals. Ordinarily, only after a diocesan court and another diocesan court of appeal have issued contrary decisions, are cases referred to the Rota. Thus the Rota is said to judge in the third instance. However, a case can be referred immediately to the Rota. A large number of cases are being constantly considered by the ten auditors of the Rota. Though they possess authority to settle any ecclesiastical case, as a matter of fact, the vast majority of cases judged by them are matrimonial cases.

The sacred Roman Rota has probably received its name from an ancient custom requiring the auditors to be seated around a circular table at their

meetings and from the rotary fashion in which cases are distributed. Each case received is assigned to three auditors according to their seniority as members of the Rota, the next case being assigned to the following three auditors and so on. It sometimes happens that new evidence is unearthed after a decision of the Rota has been given, and in this case an appeal may be made. But because of the peculiar rotary fashion of assigning cases, rarely do the same auditors sit upon the same cases.

The auditors, all appointed by the Holy Father, must be learned priests who have received a doctorate in both civil and canon law. All possess equal authority, though they are presided over by the senior auditor, known as the Dean of the Rota. Each auditor selects an official advisor to aid him in the preparation and solution of his cases. The auditors also have the title of chaplains to the Holy Father, and assist him at Holy Mass. Among the other officials assigned to the Rota are two learned priests, appointed by the Pope and known as the 'Promotor of Justice' and the 'Defender of the Bond of Marriage and Holy Orders.' These two officials fill an office equivalent to that of District Attorney, defending the law, and preserving the public good.

### 3. The Apostolic Signatura:

The Apostolic Signatura derives its name, but few of its duties, from two ancient tribunals of the Church. They were known as the 'Signatura of Grace' and the 'Signatura of Justice.' The office of the former, a group of Cardinals and prelates, was to consider and vote upon applications for extraordinary favors and submit their findings to the Holy Father. Their

vote, however, the Pope was not obliged to follow. The 'Signatura of Justice,' on the other hand, possessed true judicial power. A Cardinal Prefect presided over this body in the name of the Pope, and decisions were handed down on extraordinary judicial cases.

When the Curia was reorganized by Pope Pius X, the new Apostolic Signatura was modelled somewhat upon the Signatura of Justice. Six Cardinals, presided over by a Cardinal Prefect, who, at the present time, is Cardinal Gasparri, and a group of minor officials compose the Tribunal. The Apostolic Signatura is the highest court in the Curia. Should there be questionable decisions or irregular proceedings in the Rota, the Signatura decides upon them; it may consider matrimonial cases which the Rota refuses to re-try; and it settles questions of jurisdiction arising between lower courts.

## **II. Offices of the Roman Curia:**

### **1. The Apostolic Chancery:**

The Office of the Apostolic Chancery takes its name from a similar one in many civil governments. In many governments the Chancellor was the official who saw to all the details of the administration of the government. So, too, in the early Church there were established a number of offices with the tasks of tending respectively to the records of the Church, her treasury, the writing of letters and briefs and all the other myriad details of administration. At some time before the 10th century all these offices were gathered into one central office. This office was called the Chancery and placed under the presidency of a Cardinal Chancellor.

Today, however, all these administrative details of the Holy See are either no longer needed, or are divided among the Offices of the Curia. To the Chancery belongs the single function of drawing up and mailing Apostolic Letters, or Bulls, in which new Bishops are appointed, new dioceses established or other important affairs of the Church executed. These letters, however, the Chancery sends only by order of the Consistorial Congregation or the Holy Father himself. The Cardinal Chancellor, whose office at present is vacant, is assisted in his duties by a group of minor officials. He is the official notary at consistories held by the Holy Father.

### **2. The Apostolic Datary:**

This Office was formerly one of great importance in the Church — so much so, that the Cardinal Datary was at one time known as the "Eye of the Pope." It received its name from one of its original functions — that of placing the 'date' upon papal documents. In the height of its power the Datary became the chief agent of the Pope in distributing special favors and appointments and in administering the revenues of the Holy See.

Late in the 19th century, however, the Popes began to restrict the power of the Datary. Today it has only the one special function of examining into the qualifications of candidates for appointment to certain diocesan offices and parishes which Bishops may not fill. The Datary also prepares and sends the Apostolic Letters and documents conferring these appointments. Cardinal Tedeschini is the present head of the Apostolic Datary.

### **3. The Apostolic Camera:**

Formerly a part of the Chancery, the Apostolic Camera was a very

important office of the Holy See. To it belonged the care of all the temporal possessions and interests of the Holy See. In addition, the Cardinal Chamberlain or *Camerlengo* possessed civil and penal jurisdiction in the exercise of his office and was in supreme command of the Church during the vacancy of the Holy See.

But the loss of the Papal States in 1870 and the limitation of the Pope's temporal power to Vatican City today, reduced the Apostolic Camera to but a token Office and the position of the Cardinal Camerlengo principally to one of honor. In the vacancy of the Holy See, however, the Camerlengo administers the property and temporal rights of the Holy See and makes all necessary arrangements for the holding of the Conclave to elect a new Pope. Cardinal Fumasoni-Biondi is the present Cardinal Camerlengo.

#### 4. *The Secretariat of State:*

The Office of Secretary of State had its origin in the Middle Ages, when diplomatic relations between nations became more formal and when the Pope was a great temporal sovereign. In the early organization of the Office there was a great deal of intrigue, even in Papal politics, so that many Popes appointed as Cardinal Secretary a nephew, one whom they could more surely trust. He was called the 'Cardinal Nephew.'

Although this strict political function of the Secretariat of State ceased with the loss of the Temporal Power, the Office still remains one of great importance. Under the direction of the Holy Father and the Cardinal Secretary of State, this Office directs

the policies of the Holy See in its relations with civil governments. Among its delicate duties are the arrangement of concordats and agreements with hostile governments, the instructing and commission of legates and nuncios, and the furthering of all diplomatic relations of the Holy See.

Under the presidency of the Cardinal Secretary of State, whose office is at present vacant, the Secretariat consists of three sections. The first section, under the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, collaborates with that congregation in dealing with extraordinary diplomatic relations with other governments. The second section, presided over by an official known as the 'substitute,' tends to ordinary diplomatic matters such as the appointment of legates and nuncios and the reception of ambassadors. The third section of the Secretariat is exclusively concerned with the writing and mailing of the Apostolic Briefs and Papal letters expediting the work of the Office.

#### 5. *Secretariat of Briefs and Letters:*

The full title of this Office is: the Secretariat of Briefs to Princes and of Latin Letters. The Office is of comparatively recent origin and has as its function the preparation of those special documents addressed by the Holy See to people of rank and of the different pronouncements, allocutions, encyclicals and other letters of the Holy Father which are not committed to any other office. The functions of the Office are purely administrative and are divided among several secretaries. At least one must be a proficient Latin scholar.



## Thoughts for the Shut-in

L. F. Hyland

### On the Seven Last Words

It may be said that the seven last words spoken by Christ on His cross are the most popular topics of meditation in the world. *Tre Ore* services are always crowded, and it never seems difficult for otherwise restless people to remain during the whole three hours, meditating on the last words spoken by the Son of God.

Each of these last words of Christ has a meaning for the shut-in too. Indeed, the shut-in is better equipped to understand them than anyone else, because he is actually closest to the cross. Here are very brief meditations for the shut-in on these powerful words.

*"Father, forgive them for they know not what they do."* If Christ could ask forgiveness for those who nailed Him to the cross, I can and do forgive all who have hurt me; those who may have been responsible for my condition; those who neglect and abandon me; those who dislike and talk about me. May I be forgiven as I wholeheartedly forgive.

*"Amen I say to thee, this day thou shalt be in Paradise with Me."* How gladly and quickly Christ made this promise to the thief who repented! I, too, have sinned; I, too, suffer justly; I, too, am sorry; I, too, beg to hear this word when the day of my death arrives.

*"Woman, behold thy Son. Son, behold Thy mother."* It is good to know that I was the one to whom Christ gave His mother; that she knows what I suffer, that she has power from Christ to comfort me, that she can make my suffering, like her own, fruitful for my happiness and the happiness of others. Mary, help me, now and always.

*"My God, My God, why hast Thou forsaken Me?"* It was by this terrifying cry that Christ showed me the horror of living in sin and dying in despair. I know that since He died for me, God will never abandon me if I cling to His grace, if I accept my pain, if I live in His love and die in His arms.

*"I thirst!"* Christ proved clearly that His thirst was not for water to drink by refusing the reviving liquid they held to His lips. He wanted human beings to share His cross, to give Him love instead of hatred, to be His loving companions in heaven. I shall be one who will assuage His thirst by loving and serving Him always.

*"It is consummated."* The Saviour's greatest cry of achievement and triumph came when He was about to complete His suffering for mankind by death. May I not waste one moment of my own suffering; may I be able to say, when death is at hand, that I, too, did my work well; that I triumphed by suffering.

*"Father, into Thy hands I commend My spirit."* The hands of the Father rule all things wisely and well. They who rest in those hands need never fear. Poor and miserable as I am, I place myself in the hands of the Father; He may do with me what He will.



# Ladies in Distress

You will find it hard to decide which of the ladies represented here is in the greater distress.

*E. F. Miller*

A MIDDLE-AGED woman appeared before the Catholic charity agency, in a certain city of the United States, sometime ago, with a perfectly legitimate request, and with an air about her suggesting that she had a perfectly legitimate right, not only to a hearing, but also to a favorable answer. The agency was under the direction of a priest whose name was McMullen. There can be no doubt about it but that Father McMullen was the right man for the position. He had come to manhood before beginning his studies for the priesthood; and during those years in the world he had knocked about in such a vast variety of jobs that he learned to know the world and all its works and poms, together with its people, very well indeed.

The woman in question was fashionably gowned; she was elaborately painted and powdered; and she was done up in skirts so short and tight that when she crossed her legs she gave the impression of being only half dressed, or rather as though she were dressed only in stockings. Apparently she was not in the habit of sitting before a priest face to face. Apparently she labored under the impression that priests would be surprised if they were suddenly made acquainted with the fact that women have knees. Thus it was that the interview consisted of an unending series of contortions on the part of the visitor in an effort to keep that skirt below the knees when the truth of the matter was that it was not made, in the first place, to cover so

much territory; and of an unstudied calmness on the part of the priest who felt quite sure that he knew the kind of person he had before him.

She was a Catholic, oh yes, baptized in St. Peter's church as an infant. No, she hadn't gone to a Catholic school. The public school was so much closer; besides it was free, and you had to pay in the Catholic school. Her father thought that it wasn't right to have to pay in order to go to a Catholic school. Anyway, she was a Catholic, and that was why she had come to the Catholic agency for the solution of her problem.

Her daughter was 16 years old. But her daughter had taken up with the wrong kind of companions, it would appear. And now she was in trouble. Deep trouble. The daughter, of course. Was there any place, maybe one of those places conducted by the good sisters, where such matters could be handled with a minimum of publicity and expense? She did feel so bad about it. And her daughter was in a ceaseless state of tears. Surely she would harm herself unless something was done quite soon.

Yes, there was such a place. And after learning as many facts as could be ascertained from a mother who knew her daughter only a little less intimately than she knew Mahatma Ghandi, the priest made all the necessary arrangements for the care of the precocious child. Then he proceeded to uncover a few unsavory (to him unsavory) details concerning the mother—the older mother, herself.

She was living with her third hus-

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band. Certainly, the other two were still living. In fact, they were disgustingly healthy. But they were such brutes, don't you know. One of them drank almost all the time. No, she didn't think it was her fault that he drank. He was just that kind, one who had to find his pleasure in taverns and night clubs instead of at the side of his wife and in his home. The second one ran around from the first moment of their marriage at the City Hall with the most delapidated creatures, blondes and redheads and everything else. Why, he even flaunted them before her very eyes. No respectable woman could stand for that. Which one was the father of the girl in question? The second one, of course. The first one did not like children — and neither did the second one for all of that. But little Dolores came along anyway, a little bundle from heaven, you might say. She was such a cute baby. Everybody who saw her said that she was the prettiest baby they had ever seen.

As a good mother should, she had tried to bring up her daughter the right way. The trouble was she had not had the opportunity to see her very much in the course of the past ten years or so. War work, and, well other things took up almost all her time. Besides, the judges and lawyers and people like that were not nice at all. They kept insisting that Dolores be allowed to spend so much time each year with her father, that is, her real father. That was a bad influence on her. And, then, when the girl did return to her mother, she (the daughter) was out just about all the time. Young people have so much to do these days, you know.

There was that high school, to give but one example. Was it a Catholic

high school? No, it was Bayfield. Dolores simply refused to go to a Catholic high school. She said that only the public school carried the courses that she wanted to take up. And there was really something to it. They have so many more advantages, don't you know, in the large, city high schools. A young person meets so many different types of individuals. It is broadening. Well, that school kept her on the run from morning until night. She was a cheer leader for the football team; she was a hostess for the sailors when they would come up on a Saturday from the Great Lakes Training Center; and she was in charge of all dances that were held by the junior class. Furthermore, she worked as an usherette on the night shift in one of the downtown theaters. To tell the truth about the matter, it is hard to say whether or not she ever went to Mass. However, she must have attended sometimes, for often she was not at home on Sunday morning, and Mass is about the only place a person can go at a time like that. But rest assured, she was told about her obligations, and how Catholics are supposed to go to Mass on Sundays.

Goodness knows, a mother hardly sees her children these days. It was not as though she had not tried. On several occasions she had arranged a house party in her own apartment for the young people. But the way the children carried on was a disgrace. Even the neighbors complained, although it is difficult to see just what they had to complain about. They are the kind that are running off to church every other day; but when it comes to saying a kind word about somebody else, they're just dumb. At any rate they, the boys and girls, were



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pretty noisy, and very modern, if you understand the meaning of the word. What is coming over the youth of the day? They seem so wild, so unappreciative of all their parents do for them.

Indeed, it was too bad that Dolores did not stay home more than she did, for her father, that is to say, her step-father was such a fine man. Never did he say as much as one harsh word to anybody. And he was so generous with his money that one would think he was actually made of it. Look at this beautiful coat. He bought it and presented it as a gift without so much as being asked. That's the way he always was, so sweet and gentle that he could have been nothing else but a fine influence on his adopted daughter. Even with her, to whom he owed nothing after all, he was like a Santa Claus. There was nothing that she asked that she didn't get. And when she would say that the apartment was getting dull and that she thought that she'd go out for a while, it was always he who insisted that she be allowed to go. What more could a girl ask than that?

The truth of the matter is, the aid of an organization like this one should not have to be asked at all in Dolores' case. She is a child who ought to know better. At her school they had a course, and it was a very thorough course too, on the subject of boys and girls. The child took the course, and her knowledge was simply astounding. She knew more than many grown people who have been around quite a bit. But to be sure that nothing was lacking, she visited a physician of good reputation for added instructions. Growing children should not be left in darkness, you know. There was an article in the

February *Reader's Digest* which brought out this very point. It told of a course that is being given at some university in California, and which is being literally swamped by young people in their anxiety to learn all there is to be learned about so important a matter. The whole tone of the article was laudatory, even though it did seem as though the problems treated were more for a doctor's meeting than for a meeting of students in school. But who are we little people to stop the trend of modern progress? Dolores made no mistake in studying so diligently to acquire knowledge in these matters. That is why it is so difficult to understand how she could have forgotten all that she learned.

Oh, well, older people must be patient with the young. There are many things that are not to be understood. Wild oats, and all that. Some day experience will teach them many little items that they never learned when they went to school. The main trouble with a case like this is the inconvenience it causes. So many people put to extra labor. And Dolores herself will lose a good portion of the school year. That is not good for any youngster. They should continue their studies straight through until all are finished. And everybody knows that there is nothing more important these days than a good education. Even for girls. There are some who do not believe that; but they are old-fashioned. Women are finally coming into their own. Thank God for that.

What was that? Oh, no, not at all. How could a second and third marriage have any influence on a child? She always had a good home—everybody will tell you that. In fact, she had a much better home than she would have had, had she lived with

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the same mother and father all the time, but down in the slums some place. Furthermore, the child would have received a worse training if she had been forced to live in a home where the mother and father were always fighting and disagreeing. What about the law of God in regard to second marriages? Now, Father, you would hardly expect people to continue living together who didn't love each other any longer. And in regard to the second and third marriages, don't you think that God understands?

Besides, as far as that is concerned there is little reason for worry. The first Fridays were made for nine consecutive weeks. And there is a promise to the effect that anyone who does that is sure of seeing a priest before they die. So why should there be any excitement on your part? Surely you believe the promises?

What is that you say? That you are the priest? That the promise has now been fulfilled? That you are undoubtedly the last priest? How preposterous! How rude of you to talk in that manner! It is easy to see that you are not in touch with the world, and also that you are not even in touch with your religion. . . .

Well, thank you for making the arrangements for Dolores. Do not worry; you will get whatever sum of money that you may demand. Only be sure that the sum is not too great. It seems as though it would almost be better to take the girl to some county agency instead of to your place. But we've started here; so we'll finish. But we won't be back in the future. Good day.

\* \* \*

The stockings flashed out of the room.

## Dark Victory

*(Lines for the death of a blind lay-brother)*

Take this crucible and this cross  
And hold them in your hand,  
Oh hooded falcon that the Knight shall toss,  
He will understand.  
Deep in the woods on His arm you rode,  
Dark as your night-dyed wing;  
But what the dark and the hood forbode,  
You alone can sing.  
Take this crucible and this cross  
Alone known to thee;  
The game lies bleeding on the moss,  
— Oh taste and see!

— W. O. Wuespe



*Side Glances*  
*make both stomach and back*  
*need*

By the Bystander

*and he has a big pot*

Perhaps there is no more difficult subject to be written about today than that of Spain.) The whole issue of Spain's political character has been muddled and confused by the vast and torrential anti-Franco propaganda program of the Russian Communists, who have never forgiven, and never will forgive, Franco for having defeated them in their attempt to bring Spain under the hammer and sickle.) The issue is likewise confused by the fact that some who are not pro-Communist are nevertheless anti-Catholic, and who therefore can see no good in Spain precisely because Franco has given so much recognition and encouragement to the Catholic religion.) Some confusion, too, arises from the unscholarly and purely emotional apologies for Franco made by writers who know little about the actual situation in Spain.) We believe that anybody who wants to talk or write about Spain should first be made to read every line of the recently published book by Professor Carleton Hayes entitled: *Wartime Mission in Spain.*) It is an objective, factual, official and enlightening study by one who held the position of American ambassador to Spain almost throughout World War II.

For another view of Spain from the inside, we offer here excerpts from a letter recently received from a theological student preparing for the priesthood in Spain. While the letter is enthusiastically pro-Franco, it nevertheless states facts that are seldom mentioned in articles and comments on Spain to be found in the Press of today. A translation of part of the letter follows:

"We should like to tell you something about the present condition of our country. We know that there are many writers outside of Spain who, either from ignorance or from malice, continue to calumniate her. Many of these are the same persons who not so long ago tried to destroy Spain. Let us tell you about the actual religious, political and economic situation in Spain today.

"In regard to religion, not since the 16th century has Spain been so happily administered. Contrary to what our enemies love to repeat, the Church is completely independent of the State, and free to carry on its own work without interference. Between Church and State there is great harmony and co-operation. In difficult problems the leaders of the State invariably consult the ecclesiastical authorities, especially the Primate of Spain, the Archbishop of Toledo, and the other bishops. The minister of foreign affairs in the government also holds the office of president of lay Catholic Action. All the impious, anti-religious and anti-clerical laws passed by the so-called Republic have been repealed.

"Religion is part of the curriculum taught in the colleges and universities. Holy days of obligation enjoy the same privileges by law as all Sundays of the year. People who have to work on such days must be granted by their employers a full hour off to fulfill their religious obligations, and they must also be given an extra day of rest within the following week. Since the year 1940, 480 of the churches destroyed by the Communists have been rebuilt; 3083 that were damaged have been repaired, and 14 new seminaries have been erected,—all with the help of the government. Missionaries who carry the Gospel to foreign countries are looked upon by the State as spiritual legates, and enjoy all official favor and protection. Catholic Action is flourishing throughout the land, and piety and religious fervor are everywhere on the increase.

"With regard to the political realm, this is what you will find in Spain: a regime equally distant from tyranny or dictatorship and from unprincipled mob rule such as attempted to take over the country in the Civil War. Outside our country certain writers are everlastingly accusing Spain of being anti-democratic; but they do not seem to realize that the greatest democracy of all is to be found in the principles of the Gospels, which are the foundation of the

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present government of Spain. The spiritual force which characterizes the political reform of the nation makes it essentially democratic and popular. The Christian concept of the State clearly underlies our present laws, and it can be said that scarcely anywhere in the world can a constitution be found that more clearly safeguards the rights of individual men, the dignity of the family, and the economic welfare of the laboring classes. And though the Catholic religion is the recognized religion of the country, no one may be in any way prevented from worshipping God and practicing religion according to his conscience. All who were forced to leave the country for political reasons during the Civil War, have been permitted to return and their safety and full civil rights have been guaranteed. In the year 1940, there were 271,000 Spaniards in prison because of crimes committed during the Civil War; practically all these have now been set free or at least released on probation; the actual number remaining in prison is less than 15,000.

"What shall we say about Spain's relation to other countries? Franco has tried to preserve peace with all nations by faithfully keeping the treaties and pacts made with them. A great ado has been made over our so-called 'Blue Division' which fought in the far-off fields of Russia. But this was not done as an act of the Spanish nation waging war against another nation, because only

volunteers left the country to fight in the 'Blue Division,' and they did so only to manifest the complete and persevering opposition to Communism to be found among all true Spaniards. That same opposition, shown so clearly in the Civil War, remains alive and alert today, and will always remain so.

"The great desire of the Church for peace has been clear from the multiplied prayers she has offered for peace throughout the war. All the priests in Spain have been ordered to add to their Masses the liturgical oration for peace, and time after time the people have been urged to implore God to restore peace to the world. The earnest desire of Spain to be preserved from war has not prevented us from doing everything within our power to relieve the suffering victims of the war. In fact, 25,000,000 pesetas have been collected from the people alone (to which the State added 2,000,000 pesetas) and sent to the Holy Father to be distributed wherever, in his mercy and charity, he saw fit. Exchange of prisoners of war from different nations has twice been effected by the government of Spain. And just recently Franco has promised the Allied Nations that during the coming winter Spain will make homes for 50,000 homeless children from the devastated countries of Europe. In partial fulfillment of this promise, arrangements have already been made to take care of 2000 Jewish children during the winter."

## *Filibuster*

Once when General Butler was in congress, he rose in his place and gently insinuated that the member who was occupying the floor was transgressing the limit of debate.

"Why, general," said the member, in reproachful tones, "you divided your time with me."

"I know I did," responded the old warrior, "but I did not divide eternity with you."

## *To the Point*

The great Daniel O'Connell tells the following story of his courtship and proposal to his wife.

"I never have proposed marriage to any woman but one—my Mary. I said to her: 'Are you engaged, Miss O'Connell?' She answered: 'I am not.' 'Then,' said I, 'will you engage yourself to me?' 'I will,' was her reply. Then I said I would devote my life to making her happy. She deserved that I should."

## *The Great Thing*

A good mother once gave this advice to her son, who was going out into the world with great ambitions:

"My son, remember that it is a good thing to be a great man, but it is a great thing to be a good man."



## Catholic Anecdotes

### *One Good Book*

General Rosecrans, of Civil War fame, himself told the following story of his conversion to the Catholic faith:

He and a fellow officer were one day walking along a road that was in a horrible condition; at one point, where there was a deep mudhole, a plank had been laid across the hole just wide enough for a single pedestrian. Just as the general and his companion approached the plank, they saw a poor man coming toward them and nearly halfway over; but as soon as he saw them he walked back to allow them to pass first.

After crossing the hole, the general turned to thank the man for his politeness, and seeing that he carried a peddler's pack, he asked him what he was selling. "I am selling Catholic books," the man replied.

The general had often heard that Catholics had some very dark secrets which they kept to themselves, so he said to his companion: "We have heard awful things of these papists; let us see what they have to say for themselves."

Thereupon he bought a book for himself and one for his friend, and the one that he received was entitled: "The Catholic Christian Instructed."

The result of the reading was that General Rosecrans became a Catholic, his companion became not only a Catholic, but a Paulist priest, and in due time two of the daughters of Gen-

eral Rosecrans became Ursuline sisters, and one of his sons also became a Paulist missionary.

### *In Person*

A traveler was lying ill and in danger of death at a hotel in Dublin, and he sent for a priest. It was a stormy night, but through the rain and wind and muddy streets, the priest came on foot and administered the sacraments to the sick man.

The landlord, who was a Protestant, pleasantly asked the priest to come into his own room and have some refreshments before going back into the night and the storm. Then, by way of conversation, he began to talk about the higher Catholic clergy and the comfortable life they led.

"Now, for instance," he said, "while you were walking through the rain, I am sure His Eminence, the Cardinal, was enjoying a pleasant fire and drinking his punch in his palace."

"Do you think so?" said the priest.

"Indeed, I do," said the man.

"I am afraid you have a wrong opinion of the cardinal," said the priest.

"Why?" asked the man.

"Because, my friend, I am Cardinal Cullen."

At once the landlord rose to his feet, full of humble apologies. He would call a coach for His Eminence, he would accompany him back to his house, etc.

"No," said the Cardinal. "I shall return as I came. I am used to it."



## Pointed Paragraphs

### *Don't Waste Them!*

Three weeks of Lent remain as this issue of *THE LIGURIAN* appears in your home. Three weeks of opportunity for safeguarding your eternity. Three weeks of appeal on the part of your Saviour for sympathy, gratitude, and love.

What to do with these three weeks should be no problem. You know what Christ wants, what the Church offers, and what you need.

Christ wants your happiness. He died to win it for you. He wants you to reflect on why He had to die to win it for you. He wants you to realize that your sins take that happiness away from you, even though He bought it for you with His Blood. He wants you to be sorry for those sins, to give them up, to make atonement for them by thinking of His suffering and offering a little bit of your own.

The Church offers you every means and every invitation to do what Christ wants you to do for your happiness. She offers you special meditations and sermons. She garbs herself in purple and ashes to remind you of penance. She holds memorial services on the passion and death of Christ, and opens wide her confessional doors to receive you. She begs you to put aside parties and pleasures and to act as if you knew you were in the presence of Christ dying on His cross for you.

Your need is clear. You need God, or you have nothing. You need Christ

or you shall remain unransomed and unredeemed. You need forgiveness for your personal sins or you are lost again. You need peace, and the world cannot give it to you. It comes only from God.

Don't waste the last three weeks of this Lent. If you do waste them, they are wasted forever. No simple byword of excuse on Easter Sunday, such as, "I forgot" or "I was too busy" or "I don't like penance" can possibly represent the wild remorse that will be yours when you finally know that you squandered your happiness by wasting a few weeks of Lent.

### *Sex Instruction*

The topic of wide-open sex instruction has come in for some prominent propaganda again in recent months. Celebrated educators, family relations advisers, self-confident journalists, have all been campaigning for intimate "facts of life" courses and lectures in behalf of young people. If the trend continues, it will be hard for anybody attending a public grade school, high school, or nonsectarian college to escape getting "sex talk" in huge doses.

There is a wild fallacy in the well-intentioned aims of many of these promoters of dragging sex out into the open for adolescents. They maintain that ignorance is the primary cause of evil; that scientific knowledge will reduce to a minimum the sins of sex and their evil consequen-



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ces. The truth is that for the proper control of sex impulses, knowledge is not sufficient; it must be accompanied by the exercise of a well-disciplined will power, a highly spiritualized motivation, and indeed, by the help and grace of God.

The highest type of motivation for clean living that most of the public lecturers on sex can offer their hearers can be phrased somewhat like this: "The abuse of sex leads to disease. The abuse of sex leads to unhappy marriages. Ignorance about sex leads to an inability to get the most out of marriage." Not one of these arguments cannot be circumvented by the mind of an adolescent. In regard to so strong an impulse as that of sex, a young person in temptation can quickly learn to say: "I'll take precautions against disease. I'll see to it that indulgence won't hurt my marriage. And if theoretical ignorance is bad, practical ignorance should be just as bad. Therefore there is an argument for indulging sex instincts."

The public character of the discussions given over to sex takes the edge off the innate modesty of young people, which is one of nature's strongest safeguards of the right attitude toward and right use of sex. And the lack of any reference to spiritual and religious considerations constitutes a removal of that which experience proves to be the only solid and lasting barrier to indulgence in sinful pleasure.

This is not to say that ignorance about sex is desirable as a means of keeping young people pure. It can be readily admitted that ignorance does contribute something to delinquency. But it is always accompanied by weakness of will and lack of spiritual motivation. To remove the ignorance

without offering anything to strengthen of will, indeed, to remove ignorance and to offer the will nothing but motives of temporary expediency, is to create new opportunities for evil.

The solution is a deepening of the sense of responsibility on the part of parents toward the proper instruction of their children. Many Catholics have failed egregiously in this regard, and have thereby given quasi arguments to public educators for taking their place. It is up to the parents to provide personally or through other personal advisers, motivation, will training and instruction to their children, when and as they alone can recognize the need.

### *Trained Horse*

The charity practiced by General Kosciusko, the hero of Poland, once came to light in a strange way. One day he wanted to send a present to a friend, and because he was busy at the time, he asked a young man to deliver the gift for him, allowing him to take his own horse for the purpose.

The young man carried out the task, and when he returned, Kosciusko said to him: "How did you get along?"

"Fairly well," said the young man, adding immediately: "But the next time you lend me your horse, I hope you will lend me your purse at the same time."

"Why so?" asked the general.

"Well," said the messenger, "there were ever so many poor people along the road, and the moment that horse saw one of them extend his hand and take off his hat, he stopped and wouldn't go another step until I had pretended to give the beggar an alms."



# Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

*Selected and Edited by J. Schaefer*

## History of Heresies

### Chapter II. Heresies of the Second Century

#### *Valentinus:*

Probably of Egyptian nationality, Valentinus left the Church in his disappointment at not being created a Bishop. After journeying to Rome in the year 141 he renounced his errors. But he soon returned to his obstinate ways and died impenitent. Besides inventing a genealogy of the Gods, he denied that Jesus Christ took flesh of the Virgin Mary. He claimed that such was the action of spirits upon the flesh that they made permissible any indulgence of the senses. According to Valentinus there are three classes of men: the carnal, the animal, and the spiritual. He and his own followers, belonging to the class of spiritual men, he claimed were immune from the observance or effects of any law, for they had already attained perfection and were assured of eternal beatitude. He added that those belonging to the class of carnal men were excluded from salvation and predestined to the punishment of hell.

Here it might be noted that three separate sects arose from the doctrines of Valentinus: 1) The *Sethites*, who held Seth in particular honor, claiming that Jesus Christ was born of him or that he himself was Christ; 2) The *Cainites*, who honored as Saints those whom the Scriptures condemn, such

as Cain, Core, the Sodomites and especially Judas Iscariot; 3) The *Ophites*, so named from the Greek word meaning 'serpent,' who taught that wisdom has been transformed into a serpent and adored Jesus Christ in a serpent.

#### *Tatian:*

A Syrian and a disciple of St. Justin the Martyr, Tatian was the originator of a sect known as the Encratists, or the 'continent ones.' With Valentinus he said that matter is uncreated and eternal. He denied the resurrection of the dead and claimed that human flesh was unworthy of being assumed by the Son of God. He denied the freedom of man's will, for, as he said, man is by very nature and necessarily either good and spiritual or wicked and carnal according as he has received in his flesh, or been denied, a certain divine spiritual principle. Finally he condemned the use of matrimony, the drinking of wine and the eating of the flesh of animals. Because he insisted that only water be poured into the chalice and offered, his followers came to be known as the *Aquarians*.

#### *Marcion:*

A native of the city of Sinope in the province of Pontus, Marcion was the son of a Catholic Bishop. (Ed.

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Note: in the early Church the law of celibacy was not as yet enforced.) He passed his youth in solitude and retirement. Afterwards, however, when he had been expelled from the Church by his own father for the crime of rape, he went to Rome. There, when a cleric refused him admittance into the society of the faithful, he became so enraged that he cried out: "I will rend your church asunder and bring eternal ruin upon it." Attaching himself to Cerdon, another heretic, he taught that there are two creators; one, a good principle, is the author of good; the other, evil, is the author of evil. The former is the Father of Jesus Christ, the bestower of grace, while the latter is the creator of matter and the promulgator of the law.

Marcion denied that the Son of God really became incarnate claiming that it was repugnant that the Son of the good God assume the baseness of flesh and possess, as the companion of His soul, a body corrupt and evil by its very nature. He taught, moreover, that there are two Gods, the one good, the other the God of the Jews, the Creator of the world. Each promised his Christ. Our Christ, who appeared in the reign of the emperor Tiberius, is good; but the Christ of the Jews has not yet come. He rejected the whole Old Testament as the product of the evil principle. In addition to these errors, he taught that when Christ descended into hell, He did not save Abel, Enoch, Noe, or the other just men of the Old Law, for they were friends of the God of the Jews; but He saved the enemies of that God—Cain, the Sodomites and the Egyptians.

### **Montanus:**

Born in Ardaba, a small village of

Mysia, Montanus from his external deportment gave every promise of a life of sanctity. But succumbing to an inordinate desire of power, he became possessed by an evil spirit, and as if outside of himself, he began to make extraordinary and oracular speeches, but these were contrary to the traditions of the Church. Of those who heard him, some considered him possessed by the spirit of error, while others thought him a prophet. Others, especially Pricilla and Maximilla, two depraved women, he even infected with his spirit of error.

Montanus claimed that he and his two prophetesses had received the fulness of the Holy Spirit, while to others the Holy Spirit had been communicated only in part. He thus abused the words of St. Paul: "For we know in part and we prophecy in part." So did he place himself, who had received the Paraclete entirely, before St. Paul. He said, moreover, that in the beginning God wished to bring salvation to the world through Moses and the prophets. When He failed in this, He took human flesh, and, finally, when this did not succeed, He descended by the Holy Spirit into Montanus and his prophetesses. He prescribed new fasts and three Lents in the year. In addition he condemned second marriages. Montanus met a terrible death, for, he hanged himself.

Many other sects sprang from the heresy of Montanus. One of these was the sect of the Cataphrygians, who performed the Eucharistic rites with flour and blood. The blood they extracted from minute punctures made over the whole body of an infant. If the child died, he was considered as a Martyr; if he lived, he was accepted as a High-priest.



Conducted by T. Tobin, C.Ss.R.

## CATHOLIC AUTHORS

### *Halliday G. Sutherland, M.D. 1882-*

#### 1. *Life:*

Glasgow was the birthplace of Halliday Sutherland. His father was a doctor who encouraged his eldest son to follow the same profession. Halliday received his medical education at the Universities of Edinburgh, Aberdeen, and Dublin. During the course of his scientific studies he abandoned his Presbyterian religion. After being graduated with his degree in medicine he spent some time substituting for other doctors. He has been on the staffs of various mental and tuberculosis sanatoria. In 1915 he discovered the causes of cerebro-spinal fever. He gradually accepted many of the Catholic doctrines and was formally admitted into the Church in 1919. During the war he served as medical officer in the Royal Navy. Dr. Sutherland married Muriel Fitzpatrick in the year following his reception into the Catholic Church. They have six children. In a celebrated libel case in the English courts Dr. Sutherland defended the Catholic doctrine on birth control against Dr. Marie Stopes. During the course of his trial he received the united backing of the English laity and hierarchy. Later on he was personally commended by the Holy Father for his courageous stand before the English public. Dr. Sutherland now lives with his family in London.

#### 2. *Writings:*

From his undergraduate days he has been interested in the art of writing and speaking. In fact, he slighted his medical studies because of his devotion to debating. He has published several scientific works. Three volumes on tuberculosis have established his authority in this field. He has also written

a book that presents the Catholic view on *Birth Control*. *Laws of Life* is a popular explanation of the Catholic doctrine on various medical-moral matters. Dr. Sutherland writes for the British and American medical journals.

The reading public best knows Dr. Sutherland by the informal essays that he has written. *Hebridean Journey*, *Lapland Journey*, and *Southward Journey* are three books that record his impressions and adventures on his trips. He has the happy facility of recording in an easy manner the interesting events and persons that he always meets on his journeys. *A Time to Keep* is a further series of essays and stories.

Dr. Sutherland has the storyteller's ability to spin a yarn. His books reflect the Catholic philosophy of life that he has made his own. He is a widely traveled and extensively read man who knows how to write.

#### 3. *The Book:*

*The Arches of the Years* is a book of personal memoirs undertaken at the suggestion of his literary agent. After great difficulty in finding a publisher (the manuscript traveled back and forth over the Atlantic several times) this book became a best seller and even now it remains a consistent seller. Dr. Sutherland shows glimpses of his home life. Several episodes and characters at the universities are also included. His almost disastrous experience as a matador in a Spanish bull fight forms another chapter. His life as a doctor in several sanatoria added to his store of unusual memories. *The Arches of the Years* presents some of the experiences that have given Dr. Sutherland a full and happy life.

## April Book Reviews

### *Book of the Month Novel*

For the second time within the past few months a Catholic book has been chosen by the judges of the Book of the Month Club. In both instances the novels chosen have been satires of modern life. *The World, the Flesh and Father Smith* by Bruce Marshall was the first selection; *Brideshead Revisited*, by the English convert, Evelyn Waugh, is the second.

During the last days of World War II Charles Ryder, a captain in the British army, is quartered on the grounds of the old mansion that he knew so well in his younger days. The sight of the Brideshead estate causes him to relive his life with the family that lived there.

Charles became acquainted with the first member of the family in his undergraduate days at Oxford. Sebastian Marchmain and Charles tried to extract as much as possible from life in the days of disillusionment that followed World War I. They lived from day to day without any concern about their education or the real purpose of life. Through Sebastian, Ryder met the other members of his unhappy family. Lady Marchmain had the unfortunate faculty of making her husband and children hate her and her Catholic religion. Lord Marchmain had long since given up his wife and his religion and was living with his mistress in Italy. Brideshead, the eldest son was a devout Catholic who could never quite make up his mind whether to enter the religious life. Julia was trying to find happiness in a life at odds with her faith. Cordelia, the youngest daughter was just beginning to develop into what the family called "her spinster existence." The story deals principally with Sebastian and Julia. Sebastian becomes a dipsomaniac and is sent down from Oxford. After a period of aimless wandering around the world, he finds shelter in an eastern monastery.

Charles Ryder becomes a successful painter of old English homes. He has a wife that he does not love and two children that do not interest him. On a trip home from South America he meets Julia again. Both are dissatisfied with their marriages and become lovers. Plans for a double divorce and marriage to one another are suddenly abandoned when Julia realizes that she needs

God and not Charles for the attainment of happiness.

What judgment should be made about *Brideshead Revisited*? From a structural viewpoint there are really two distinct stories that mar the unity of the book. The separate stories are united in one novel only because of their influence on the life of Charles Ryder. Perhaps this is enough to give unity to the novel. From an artistic standard the book is the work of a master craftsman in the use and arrangement of language. The difficult judgment to make is the moral one. Catholic reviewers are divided into two camps. Some maintain that Waugh makes sin too attractive, thus rendering the novel unfit for Catholic eyes. Others say that sin is shown as that which makes the characters unhappy. It is never presented in a seductive guise. The opinion of this reviewer is that *Brideshead Revisited* is a very fine Catholic novel. It is a satire showing the emptiness of lives lived without God. The characters are flesh-and-blood men and women who taste deeply of the pleasures of sin. Waugh states the case for the opposition very clearly. He does not set up dummy figures to establish his point about the essential unhappiness brought by the pleasures of sin. Only a Catholic could have written this novel, because only a Catholic has the true philosophy with which to judge and evaluate the immorality of the present generation. The only reservation made in recommending this book is that one or the other passage renders it unsuitable for the immature reader. But for the mature reader who is thrown in contact with lives lived without God, *Brideshead Revisited* is food for the strong.

### *Life of Frederick Ozanam*

A. P. Schimberg has met the need for a popular English life of the founder of the Society of St. Vincent de Paul. He has entitled his book, *The Great Friend: Frederick Ozanam* (Bruce, 344 pp., \$2.50). Surely friendship was the outstanding characteristic of the life of Ozanam. He was friend of God and all of God's poor. The need for human friendship was a great requisite for the affectionate nature of Ozanam. It was this friendship that enabled him to found and continue the Conference of Charity. The loving companionship of his wife sustained him

## The Liguorian

in moments of sickness and discouragement.

From primary and secondary sources Mr. Schimberg has drawn a factual life of this great Catholic. He shows the many-sided genius of Frederick Ozanam. It is popular biography that results from the work of the author. In connection with the observance of the centenary of the establishment of the first Conference in the United States this publication is particularly timely. A few errors, however, are found in this book. For example, the date given for the founding of the Society of St. Vincent de Paul on page 62 should be 1833 instead of 1883. On page 62 the French phrase does not make sense unless "en" is substituted for "eau."

### More Q.M.P. Stories

The Grail Press has issued the fifth collection of *Q.M.P. Stories* (96 pp., 25 cents). They are up to the usual high standard set by Quentin Morrow Phillip. They deal with distinctively Catholic themes, but are not the saccharin type. His characters are true to life and the moral is not merely something dragged in at the conclusion. Several of the stories deal with race intolerance. The story about the colored man, Sam, has a very powerful and tragic ending. Two of the tales have the movies as subject matter. These latest stories again show what can be done by a writer of talent with Catholic themes. We always are anxious for the next issue of *Q.M.P. Stories*.

### The Modern Newspaper

In the spring of 1945 teachers in the New York public school system were privileged to attend a series of lectures on the modern newspaper by the staff of the New York Times. These lectures have been published as *The Newspaper, Its Making and Meaning* (Scribners, 207 pp., \$2). The various members of the staff outlined the mechanical composition of a great daily and weekly paper. Four of their outstanding reporters showed how the news is gathered both in the foreign and domestic field. One of the most informative lectures was by the editor of the *Sunday Times*. Mr. Markel made a very clear distinction between news, background, and opinion. His explanation of background is worth quoting: "Background is the deeper sense of the news. It places a particular event in the larger flow of events. It is the

color, the atmosphere, the human elements that give meaning to a fact. In short, it is setting and sequence and, above all, significance."

These lectures give both the theory and the practice behind the large modern newspaper. They show that the paper has a large role in the formation of public opinion in a democracy. One of the editors calls the newspaper, "the textbook of democracy." The student of journalism will find this book of immense help in his own formation as a newspaperman. The educated man or woman will learn much about the making and meaning of this important factor in the shaping of public opinion. *The Newspaper, Its Making and Meaning* is an absorbingly clear and interesting account by experts.

### Catholic Booklist

Under the direction of the Department of Library Science at Rosary College various scholars have drawn up a *Catholic Booklist* (Rosary College, 101 pp., 50 cents). It deals for the most part only with books published from 1942 to 1945. Most of the books are by Catholic authors. The largest and best section is that on books for children and young people. It is compiled by the author of *Character Formation Through Books*. The fiction selection does not feature too many Catholic authors. *A Tree Grows in Brooklyn* should not be included in a list of books recommended to Catholic readers. The section on philosophy should mention Father Bittle's excellent undergraduate text in psychology, *The Whole Man*. The *Catholic Booklist* will furnish valuable leads to current Catholic literature.

### The Apostolate of Reading

Father Peter A. Resch, S.M., has issued in pamphlet form the lecture he delivered to seminarians on *The Role of the Priest in the Apostolate of Reading* (Grail Press, 33 pp., 10 cents). The author outlines the various types of good reading that Catholics can make use of. He then gives many practical suggestions for the spreading of the knowledge of this literature. The reading of spiritual books is given special emphasis. This little pamphlet will increase the zeal and efficacy of the work of the priest. Seminarians will do well to prepare themselves for their active work in the furthering of the *Apostolate of Reading*.



## Best Sellers

A Moral Evaluation of Current Books, published by "Best Sellers,"  
University of Scranton, Scranton, Pennsylvania

### I. Suitable for general reading:

Eddie Rickenbacker — *Adamson*  
According to the Pattern — *Burton*  
Soldier of Democracy — *Davis*  
The Ease Era — *Mallon*  
Brebeuf and His Brethren — *Pratt*  
Miss Bunting — *Thirkell*  
The Friendly Persuasion — *West*

### II. Suitable for adults only because of:

#### A. Contents and style too advanced for adolescents:

Reveille for Radicals — *Alinsky*  
The Unsuspected — *Armstrong*  
Lay My Burden Down — *Botkin*  
The Ciano Diaries — *Ciano*  
The Fifth Man — *Coles*  
Mrs. Palmer's Honey — *Cook*  
It's a Secret — *Hoke*  
The Pavilion — *Lawrence*  
Night Work — *Pratt*  
Ever After — *Thane*  
Dangerous Ground — *Wickware*

#### B. Immoral incidents which do not invalidate the book as a whole:

Second Carrot From the End — *Beck*  
The Stars Incline — *Davis*  
The Innocent Mrs. Duff — *Holding*  
The King's General — *Du Maurier*  
Papa Went to Congress — *Horan*  
Death in the Limelight — *Martin*  
Those Other People — *O'Donnell*  
The Turquoise — *Seton*  
Brideshead Revisited — *Waugh*

### III. Unsuitable for general reading but permitted for discriminating adults:

Democratic Education — *Fine*  
Wildwood — *Johnson*  
Soviet Politics at Home and Abroad —  
*Schuman*

### IV. Not recommended to any class of readers:

The Devil in the Bush — *Head*  
Ward Twenty — *Bellah*  
Before the Sun Goes Down — *Howard*  
Arch of Triumph — *Remarque*  
The Zebra Derby — *Shulman*  
Winter Meeting — *Vance*  
Twilight on the Danube — *Weiskopf*  
Written on the Wind — *Wilder*  
The Foxes of Harrow — *Yerby*



## Lucid Intervals

A young minister unexpectedly called upon to address a Sunday school, in order to gain time, said: "Children, what shall I speak about?"

A little girl in a front seat who was in the habit of reciting at entertainments and always ready for any occasion, immediately held up her hand and in a shrill voice inquired: "What do you know best?"

§

The snooty dame was breaking in a new chauffeur. In her car, about to make a round of visits, she found she had forgotten her cards. The chauffeur was sent back with orders to bring her some of the cards that were on the mantelpiece. At the different homes she told the man to hand in one and sometimes two until at last she told him to leave three at one house.

"Can't do it, ma'am."

"How's that?"

"I've only got two left; the ace of spades and the seven of clubs."

§

A little boy whose sprained wrist had been relieved several times by bathing it in whiskey surprised his mother by asking: "Did papa ever sprain this throat when he was a boy?"

§

A self-conscious and egotistical young clergyman was supplying in the pulpit of a country church. After the service he asked one of the deacons, a grizzled, plain-spoken man, what he thought of the morning effort.

"Well," answered the old man slowly, "I'll tell ye in a sort of a parable. I remember Tunk Weatherbee's fust deer hunt, when he was green. He follered the deer tracks all-right, but he follered them all day in the wrong direction."

§

The little four-year-old, Dorothy May, took a tumble off the verandah. Said her mamma: "Did it hurt you, baby?"

"Yes, it hurted, but I didn't cry, Mamma. I just clouded up."

A number of men were having a discussion as to who was the greatest inventor. Some said Edison, some Watt, some Morse, etc. Finally a pawn-broker got in his word and said: "Vell, chentlemens, dose vas great peoples, but I'm tellink youse dot man vot invented interest vas no slouch."

§

In Boston, a young lawyer, who spent most of his time trying to seem busy and prosperous, went out for a while, leaving on his door a card neatly marked: "Will be back in an hour."

On his return he found that some envious rival had inscribed underneath: "What for?"

§

A little boy was sitting on one of the benches in Central Park, watching people ride the donkeys. An exceedingly plump woman hired a donkey and was about to mount when she saw the small boy and said to him: "Little boy, would you like me to hire a donkey for you too?"

"No, thank you," came the surprising reply, "I'd rather sit here and laugh."

§

A lady carrying a little dog in her arms was riding along in a bus. Every now and then she worried the driver to know when the bus was coming to a certain number. When they finally reached the place the driver stopped the bus, thinking the lady wished to get off there. Instead of alighting however, she went to the door of the bus and, holding up the dog she said: "Look Fifi, there's where your mother was born."

§

A lovelorn boot in Honolulu decided to celebrate pay day by sending a wireless to his girl back home in Duluth. After chewing on his pencil for several minutes, he finally turned in a cable that read: "I love you, I love you, I love you. John."

The clerk in the cable office read it over and said, "You're allowed to add a tenth word for the same price."

The boot pondered for several minutes and then added his tenth word. It was "Regards."

# LIGUORIAN PAMPHLET OFFICE

Oconomowoc, Wisconsin

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# Motion Picture Guide

The following films have been rated as unobjectionable by the board of reviewers:

## UNOBJECTIONABLE FOR GENERAL PATRONAGE

### Previously Reviewed

Abbott and Costello in Hollywood  
Adventure for Two  
Along the Navajo Trail  
Ambush Trail  
Appointment in Tokyo  
Bad Bascom  
Bad Men of the Border  
Bandit of Sherwood Forest  
Battle for Music  
Bells of St. Mary's, The  
Blazing the Western Trail  
Border Bad Men  
Burma Victory  
Captain Eddie  
Captain Kidd  
Caribbean Mystery, The  
Code of the Lawless  
Daltons Ride Again, The  
Days of Buffalo Bill  
Ding Dong Williams  
Enchanted Forest, The  
Fighting Bill Carson  
Flaming Bullets  
Follow That Woman  
Forever Yours  
Frontier Feud  
Frontier Fugitives  
Frontier Gunlaw  
Gay Senorita, The  
Girl of the Limerlost  
Hit the Hay  
House on 92nd Street, The  
I Love a Band Leader  
Johnny in the Clouds  
Junior Prom  
Lawless Empire  
Life With Blondie  
Lightning Raiders  
Lonesome Trail  
Lost Trail, The  
Man from Oklahoma  
Man to Remember, A  
Marie-Louise  
Miss Susie Slagle's  
Navajo Kid  
Northwest Trail  
Our Vines Have Tender Grapes  
Outlaws of the Rockies  
Out of the Depths  
Partners in Time  
Prairie Rustlers  
Pursuit to Algiers  
Radio Stars on Parade  
Red Dragon  
Rhythm Round-Up  
Riders of the Dawn  
Roaring Rangers  
Romance of the West  
Rough Riders of Cheyenne  
Rustlers of the Badlands  
Saddle Serenade  
See My Lawyer  
Senorita from the West  
Shadow Returns, The  
Shanghai Cobra, The  
Six Gun Man  
Song of Old Wyoming  
South of the Rio Grande  
Springtime in Texas

Stagecoach Outlaws  
State Fair  
Sunbonnet Sue  
Sunset in El Dorado  
Terror by Night  
Texas Panhandle  
They Were Expendable  
Tokyo Rose  
True Glory, The  
Up Goes Maisie  
Virginian, The  
Walk in the Sun, A  
Wanderer of the Wasteland  
What Next Corporal Hargrove?  
West of the Pecos  
White Pongo  
Woman in Green, The  
You Came Along  
You Can't Do Without Love

## UNOBJECTIONABLE FOR ADULTS

### Reviewed This Week

Journey Together  
Just Before Dawn  
Murder Is My Business  
Spider Woman Strikes Back, The  
Young Widow

### Previously Reviewed

Abilene Town  
Allotment Wives  
And Then There Were None  
Because of Him  
Bedlam  
Behind Green Lights  
Black Market Babies  
Blue Dahlia, The  
Breakfast in Hollywood  
China Sky  
Cinderella Jones  
Close Call for Boston Blackie, A  
Colonel Blimp  
Col. Effingham's Raid  
Come Out Fighting  
Conflict  
Cornered  
Crime Doctor's Warning  
Crime of the Century  
Crimson Canary, The  
Dakota  
Danger Signal  
Dangerous Intruder  
Dangerous Partners  
Deadline at Dawn  
Detour  
Dick Tracy  
Divorce  
Don't Fence Me In  
Dragonwyck  
Duffy's Tavern  
Falcon in San Francisco, The  
Falcon's Alibi, The  
Fear  
First Yank Into Tokyo  
Game of Death, A  
Genius at Work  
George White's Scandals  
Girls of the Big House  
Great John L., The

Gun Town  
Guy Could Change, A  
Harvey Girls, The  
Hold That Blonde  
Hoodlum Saint, The  
House of Horrors  
Idea Girl  
I'll Remember April  
King Doorbells  
It Happened at the Inn (French)  
Johnny Angel  
Kiss and Tell  
Lady on a Train  
Last Chance, The  
Leave Her to Heaven  
Letter for Evie, A  
Little Giant, The  
Live Wires  
Lost Weekend, The  
Love, Honor and Goodbye  
Love Letters  
Madonna of the Seven Moons  
Madonna's Secret, The  
Man Alive  
Meet Me on Broadway  
Murder in the Music Hall  
My Name Is Julia Ross  
My Reputation  
Notorious Lone Wolf  
One Way to Love  
Over 21  
Pardon My Past  
Paris Underground  
People Are Funny  
Portrait of Maria  
Pride of the Marines  
Prison Ship  
River Boat Rhythm  
River Gang  
San Antonio  
Sentimental Journey  
Shadow of Terror  
Shady Lady  
She Went to the Races  
Shock  
Smooth as Silk  
Spanish Main, The  
Spellbound  
Spider, The  
Spiral Staircase, The  
Stork Club, The  
Strange Affair of "Uncle Harry."  
The  
Strange Confession  
Strangler of the Swamp  
Strange Mr. Gregory, The  
Swing Parade of 1946  
Tars and Spars  
Tarzan and the Leopard Woman  
Tell It to a Star  
They Made Me a Killer  
This Love of Ours  
Tomorrow Is Forever  
Too Young to Know  
Truth About Murder, The  
Two Sisters from Boston  
Vacation from Marriage  
Voice of the Whistler, The  
Well-Groomed Bride, The  
Why Girls Leave Home  
Within These Walls  
Woman Who Came Back, The  
Yank in London, A  
Yolanda and the Thief  
Ziegfeld Follies